

DEATHS AD- VANTAGE LITTLE RE- GARDED, AND THE

Soules solace against
sorrow.

Preached in two funerall Sermons
at Childwal in Lancashire, at the buriall
of *Mistris Katherin Brettergh*
the third of June.

1601.

The one by *William Harrison*, one of the
Preachers appointed by her Maestie for the
Countie palatine of Lancaster ; the other
by *William Leygh, Bachelor of Divinitie,*
and Pastor of Standish.

Whereunto is annexed, the Christian
life and godly death of the said
Gentlewoman.

PHIL. 1. 21.

Christ is to me both in life, and in death aduantage.

REVEL. 12. 17.

Then the Dragon was ueroth vppith the VVoman, and
uert and made vvaire vwith the remnant of her seede,
vwhich keepe the commandements of God, and bave the te-
stimonie of Iesus Christ.

LONDON

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TO THE CHRISTIAN
Reader, grace and peace in Christ
be multiplied.



For any do wonder why I would presume to publish this rude Sermon in these bright Sun-shine daies of the Gospel, wherein so many learned books and profitable treatises be alreadie set forth by others, and yet are little regarded by the people: I wish them to understand, that I was drawne hereunto by the importunitie of some, who hearing it preached, earnestly desired to haue it printed: their request being importunate, and yet reasonable, I could not well ^a Bernard. denie it. And yet I hope it will not be hurtfull ^b Epist. 314. to any, but profitable to some. I know that speaking ^b Euseb. ec- hath alwaies been ^a accounted more power- cles. hist. lib. full than writing: and therefore Papias, ^b & c Habet ne- comparision of Polycarpus, thought bee did not ^b 3. c. 39. scio quid lat- profit so much by the writings and booke of tentis ^b vox: in the Apostles followers, as by the authoritie of the ^c in viae viae persons, and the lively voyce of the spea- aures disci- ^c Hierom said, that the lively voyce puli de au- had a secret force, and being powred from ^b Maris ore the mouth of the speaker into the eares of ^b transfusa, the hearer, hath a stronger and more power- fortius se- full sound. Whereupon ^c Eschines, when he had ^b nat. Hier. Paulino.

To the Christian Reader.

read the oration which Demosthenes had made against him, and perceived that the people did greatly wonder at the force and excellencie

¶ Quid si ipsam andissens bestiam, suaverba resonantem, and proficere: both for the instruction of those Hier. ibid. which did not beare the doctrine deliuered by lively voice, and also for the helpe of their memories which before heard it. Our Sermons are like an untimely fruite, which dieth so soone as it is borne, they are forgotten so soone as they are

Philip. 3.1. heard. And therefore as Paul was not grieved to write the same things to the Philippians, but thought it a sure thing for them: so wee neede not to bee ashamed to write those things which before we preached, that the people may the better understand and remember the same.

Moreover, I was willing to give a publike testimony of that godly Gentlewomanes death, at whose bursall it was preached: to cleare her from the slanderous reports of her popish neighbours, who will not suffer her to rest in her grane, but seeke to disgrace her after her death. It is not unknowne to them which either reade the histories of these later times, or are acquainted with popish practises, that the religion of Papists, was

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DEATHS ADVANTAGE little regarded.

ISAI. 57.1.

The righteous perisheth, and no man considereth it in heart: And mercifull men are taken away, and no man understandeth that the righteous is take away from the enill to come.



He holy Prophet of the Lord, in the 9. verse of the Chapter immediately going before, hath foretold of a fearefull judgement which was like to fall vp on the *Iewes*. He calles for the wild beasts of the field and the forest, to come and deuoure them: meaning thereby the *Gentils*, which should bee the executioners of the Lords iudgements vpon them. And because the Lords iudgements are alwaies righteous, he afterwards shewes the causes which would prouoke him to inflict them. The first cause

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is set downe at large in the rest of the verses following in the same Chapter, the blindnes, idlenes, couetousnes, and securitie of them which were appointed for teachers among them: the neglect of their dutie, being a speciall occasion of the peoples sinne, is alleadged as the first cause of the iudgement ensuing. The second cause was in the common people, set downe in the first verse of this Chapter, and that was their carelesse regarde of the death of righteous men, though many of them were taken away, to forewarne them of some strange iudgement to come; yet they regarded it not, but still proceeded forward in their sins, and therefore were like to taste of some miseries, from which the righteous were freed by their speedie death.

In these words foure severall circumstances are to be obserued. 1. The persons who did die. 2. The manner of their death. 3. The contempt and carelesse regard of their death. 4. The end of their death. 1. The persons which died, are described by two properties. 1. *the righteous.* 2. *mercifull men.* 2. The manner of their death is set foorth by two severall tearmes, *perisheth: are taken away.* 3. The contempt and carelesse regard of

of their death, is also set downe by two phrases, *no man considereth it in heart: and no man understandeth it.* Lastly, the end wherefore they died was, to preuent future euils: *the righteous is taken away from the euill to come:* of these in order.

1. For the persons which died, the Prophet saith, *The righteous perisheth.* Concerning whom, two things are to be considered: first, the meanes by which men are made righteous: secondly, the markes by which wee may know who are righteous. For the former, you must know that by nature all are corrupt and vnrigheteous, but yet may be made righteous by iustification, and sanctification: for there is a righteousness of imputation, and also a righteousness of sanctification; the one to make vs righteous before God, the other to make vs righteous before men. The righteousness of imputation is the righteousnesse of Christ imputed vnto vs by faith, for our iustification. Our owne inherente righteousnesse is not sufficient to make vs truelie and perfectlie righteous before God, and therefore this Prophet sayth afterwarde in the name of himselfe, and of all the people, *All our righteousnesses is as filibie cloutes.* And David, one

of Gods faithfull seruants thus framed his

psal. 143.2 prayer vnto the Lord : *Enter not into iudgement with thy servant : for in thy sight shall*

none that lineth bee iustified. And *Paul thus*

1. Cor. 4.4. speaketh of himselfe in regard of his Apostleship, *I know nothing by my selfe, yet am I*

not thereby iustified. Nothing can satisfie

the iustice of God, and make vs appeare

righteous in his sight, but onely the righteousnes

of Iesus Christ, imputed to vs. And

therefore the same Saint Paul said, *I haue*

Pbil. 3.9. *counsell all things losse, and do iudge them to be*

dung, that I might winne Christ, and might be

found in him, not hauing mine owne righteous-

nesse which is of the Law, but that which is

through the faith of Christ, even the righteous-

nesse which is of God through faith. The same

doctrine he taught vnto others, whose sal-

uation he desired as well as his owne. *As by*

Rom. 5.19. *Sicut ille ex*

semet ipso

nascentibus,

licet non

mandaca-

uerint de

ligua, factus

est causa

mortis : ita

christus, qui

ex ipsa sunt,

obedience of Christ shall make all them

which

which are of him, righteous before God, <sup>tomets satis-
bil iuste ergo
runt factus</sup> though they themselues haue as yet practi-
sed no righteousnes. Againe hec saith, ^{that} est prouisor
God hath made him sinne for vs, <sup>which knew iustitie qua-
no sinne, that we should be made the righteous- per crucem</sup> <sup>bus omni-
nes of God in him.</sup> As therefore Christ was <sup>nobis omni-
made sinne for vs, not by infusion of sinne</sup> <sup>bus condo-
nauit.</sup> into his person, but by imputation of our ^{August.}
sinnes vnto him: so must we be made righ- ^{cont. Julian.}
teous before God, not by infusion of righ- <sup>Pelag. lib. 1.
cap 2. ex</sup>
teousnes into our owne persons, but by ^{Ioh. episcop.}
imputation of Christ's righteousnes vnto <sup>Delicta no-
vs.</sup> As the Moone and all the Starres borow ^{sua de-}
all their light from the sunne: so the Church ^{litta fecit,}
and every member of it borow all their ^{ut iustitiam}
righteousnes from Christ the sunne of righ- ^{suam no-}
teousnes. If this bee true, then the heathen <sup>stram iusti-
tiam</sup> ^{tia faceret.} Philosophers and wisemen, which liued ^{August. in}
most vprightly in the sight of men, and yet ^{Psal. 21.}
wanted the knowledge of Christ and faith ^{Bernard in}
in him, could not be righteous before God. ^{Cant. ser. 7. t.} <sup>illa est iusti-
tia, per quam</sup>
They wanting the law, did by nature many ^{impius erit}
things contayned in the law, yet could not ^{be made righteous thereby: that was but a} ^{gitur, ut ea-}
^{righteousnes, by which an ungodly man is lifted} <sup>dat in pos-
sum.</sup>
^{up that he might fall into punishment.} ^{Fulgent. de}

And in this respect, the ^{incar.} ^{ewes which re-}
jected Christ (how holy soever their liues ^{grat. Chri.}

were in outward shew) could not be righteous before God, because as Paul certifieth of them, *they being ignorant of the righteousnesses of God, and going about to establish their owne righteousnesses, have not submitted themselves to the righteousnesses of God.*

Rom. 10. 3. And likewise in regard hereof it is hard to finde in the Church of *Rome* a man that is truely righteous before God: For the papists hold, that wee are made righteous by infusion of grace, and practice of good workes, and that we can be no more righteous by the righteousnesses of Christ imputed vnto us, then we may bee wise by another mans wisdome, or learned by another mans learning. But if they would duely consider either the perfection of the Lords iustice, or the imperfection of our inherent grace and good workes, they would not imagine that the one could be satisfied by the other.

*Quod lex o-
perum mi-
nando im-
perat, lex fi-
dei creaen-
do impetrat.*
*Despiru. &
It. cap. 13.* *Au-
gustine said, that vntich the law of workes com-
maunded by threatening, the law of faith doth
obtaine by beleuuing. Christ Iesus as he is me-
diator, is as truly giuen vnto vs of God, as
any land can bee giuen by one to another,
and therefore we may as well be made righ-
teous by his righteousnesses, as one man may
be made rich by another mans riches giuen
vnto*

little regarded.

vnto him. And it is strange to see the particularitie of Papists in the matter of imputation, for they teach, *that the fastings and satisfactorie deeds of one man bee availeable to others, yea and that holy saintes or other vertuous persons* Rhem. Test. 2. Cor. 8. sect. 3.
may in measure and proportion of other mens necessities and desernings, allot vnto them, as well the supererogation of their spirituall works, as those that abound in worldly goods may giue almes of their superfluities, to them which are in necessite: and yet they denie that the righteousness of Christ may be imputed vnto vs for iustification; as if the Lord would accept the works of men to satisfie for vs, and not the righteousness of his owne Sonne.

2 Secondly, men are made righteous by sanctification, when by the spirit of God the mind is enlightened, the heart is mollified, the will is rectified, the affections are changed, and the whole course of the life is reformed: so that whereas before they liked and loued, and liued in sinne, now they abhorre it, and auoyde it: and therefore it is said, *he that doth righteousness is righteous, as he is righteous: and whosoever doth not righteousness is not of God.* Yet this doth not make vs perfectly righteous, but imperfectly, and not before God, but before men,

1. Joh. 3. 7.

8 . . . Deaths aduantage

Jam. 2. 21.

Vers. 24.

Tb. Aquin.

in bunt locum.

Ro. 3. 20. 28.

and of this *James* speaketh, saying, *Was not Abraham our father iustified through workes, when he offered his sonne on the altar? Yee see then how that of workes a man is iustified, and not of faith onely.* That is, a man is declared, manifested, & tryed to be iust by the works of the law, and so doe diuers of the Schoole-men expound that place. And indeede vni-lesle wee did so vnderstand it, the Apostle *James* would contradict the Apostle *Paul*, who saith, *that a man is iustified by faith, without the workes of the Law:* so that there is one righteousness imputed, another righteousness exercised and declared. Whosoever are iustified by Christ's merits, they are at the same instant sanctified by his spirit, and made able to practise righteousness in their conuersion.

Herein God excelleth all Princes in the world, for they may vpon good considera-
tion receiue againe into fauour those which haue offendēd them, as *David* did *Absolom*;
yea they may restore them to the former
dignities which they had taken from them:
yet they cannot alter their nature and dis-
position, to make them more dutifull then
they were before. But God thus dealeth
with his subiects that haue offendēd him:

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he doth not onely forgiue them their sinnes, and receiue them into fauour for Christ's sake, but also sanctifieth them by his spirit, to keepe them in obedience afterward.

Now the markes, whereby a righteous man may be knowne, are to be learned: for many would be reckoned in this number, which are vntighteous: *There is a generation Pro. 30.12.* which are pure in their owne conceit, and yet are not washed from their filthines. Although the best and surest knowledge ariseth from the causes of a thing, and therefore wee might best learne who is a righteous man by that which was spoken before; yet because those things are inward and secret, I will teach you foure outward markes whereby a righteous man may be discerned.

First, a righteous man may bee knowne by the generalitie of his obedience, if it extend it selfe to the whole course of his life, and to all the commaundements of God. If he doe not take libertie in any one sinne, but striueth to auoyd all: nor omitteth any one good dutie, but indeuoureth to performe all, being like to *Zacharias and Elizabeth, who were iust before God, and walked in all the commaundements and ordinances of the Lord without reproofe.* Confidering that *Luk 1.6.* God

God will not dispense with any of his ser-
uants for the breach of any one of his lawes,
as Princes sometimes vpon speciall occa-
sions dispense with some of their subiects for
penall Statutes, and seeing that hee who
binds vs to all in generall, bindeth vs to e-
uery one in particular: and that *Who soever
keepeth the whole law, and yet faileth in one
point, is guiltye of all*: a true righteous man
will be as carefull to keepe one as another.
Some men are like to *Naaman*, for he pro-
fessed the true God of Israel, and promised
to serue and worship him alone: yet desi-
red to be borne withall for one speciall sin:

2.King.5.18 *herein* (saith he to the Prophet) *the Lord bee
mercifull vnto thy seruant, tha: when my mai-
ster goeth into the house of Rummon, to worship
there, and leaneth on my hand, and I bow my
selfe in the house of Rummon, the Lord bee
mercifull vnto thy seruant in this point.* So
they are willing to auoyd all other sinnes
saue onely one which serueth most for their
pleasure or profit, they desire to be pardo-
ned for it. These are little better then *Herod*
was, for he feared *John Baptist*, and reverenced
Mar.6.20. *him*, *heard him gladly, and did many things af-
ter him*: but when *John* told *him* that it was
not lawfull for him to haue his brothers
wifte,

wife, he would not obey him, because that sinne serued most for his pleasure. Although a Ship bee sound in all parts but one, and leaketh in no place saue onely one, yet it may bee drowned by meanes of that one. Though the walles of a besieged Citie bee Greg. mag. moral. li. 19. cap. 17. strong, and well fortified in all places saue one, and haue no breaches saue onely one, the enemies may enter in at that one, and spoyle the Citie. Our soule is as a Ship on the sea, if it haue but one hole where it leaketh, it may make shipwrack of faith and a good conscience: it is as a Citie besieged by the Diuel and his angels, if there be but one breach in the walls of it, the diuel may there enter, and spoyle it. A birde is catched in a snare or grinne, and held fast in it, as well by one claw, as by both legs, or the whole body: so the Diuell, who layeth suares for our soules, may catch and hold them as well by one sinne, as by many. I acknowledge there is imperfection in all. Righteous *Lot* had a fault, iust *Noah* had a fall, *David* shewed his infirmity, and *Peter* his frailty: yet the righteous either sinne of ignorance, not knowing that they doe amisse: or if they know it, it is not often, but seldome; afterward they are grieued for it, and made more

more carefull to auoyde it. But hee which without repentance continueth still in one grosse sinne, and often practiseth it, cannot be reputed a righteous man, though he eschue many other sinnes. *A little leauen sowreth the whole lump. As dead flyes putrefie a whole boxe of oyntment, and a little folly, him that is in estimation for wisdome; to one sinne being continually practised, spoyleth all his righteousness.*

Secondly, a righteous man may be known by the end whereunto his workes of righteousness are directed, and that is the glorie of

Matt. 5.16. God. *Let your light so shine before men (saith Christ) that they may see your good workes, and glorifie your father which is in heauen.* And *Paul saith, Whether ye eate or drinke, or whatsoeuer else yee doe, doe all to the glorie of God.*

Though men practise never so many good workes, yet if in doing of them they propound not this end, they are not to bee accounted righteous men; no more then he is to be esteemeined a good Archer which can draw a strong bow, hath a faire loose, and doth shoothe farre, and yet alwayes shoothes a great way off from the marke. In this respect the Pharises were not to be reckoned in the number of righteous men, for they did

Eccles. 10.1

1. Cor. 10.31

Matt. 6.

did all to be seene of men: they did fast, and
pray, and giue almes, to be seene of men.

The Papists also faile in this propertie: for
they doe all to merit thereby, like to hired
seruants and labourers, which worke for
their wages, and would do little or nothing
for their Masters, vnlesse they might bee
well paied for their paines. But we must ac-
knowledge our selues not to bee seruants,
but sonnes, and not sonnes of the bond-
woman, but of the free-woman: and that
we ought of dutie to serue the Lord all the
daies of our liues, though we should receiue
nothing for our labour. In all our works
we must seeke his glorie; if hee bestow any
reward vpon vs, wee may take it as an vnde-
serued gift of his bountifull goodnesse. I
graunt indeede that righteous men haue
some hypocrisie and vaineglorie mingled
with sinceritie in their best actions, and doe
some things as well for their owne praise,
as Gods glorie: yet if there bee more sinceri-
tie in them, then hypocrisie; if they doe
more good works for Gods glorie, then for
other sinifter ends, they lose not the name
and dignitie of righteous men. For as the
Philosophers teach concerning elementary
bodies, that they are not made of one ele-
ment

ment onely, but of all foure, yet haue their is
names of the prædominant element, as as
some are called earthly bodies, not watrie,
aeriall, or fierie bodies, because they haue
more earth, than water or ayre in them:
and as the Phyſitians ſay of the humours in
mans body, that although they be not pure,
but mixed one with another, yet every one
doth carry the name of that humour which
doth moſt abound: ſo may wee ſay of the
generall conuerſation and the particular
actions of men, that if in them they ſecke
more the glorie of God, than their owne
praise or profit, they are truly righteous.

3 Thirdly, a righteous man may be knowne
by his perſeuerance in righteousnes, for he
which is truely made righteous by faith in
Rom. 11.39 Christ, and ſanctification of the Spirit, will
continue righteous vnto the end. True and
Ezek. 18.24. ſauing righteousnes is one of thofe gifts of
God which are without repenteſce. It can-
not be lost fully and finally. Those which
turne from their righteousnes and commit
iniquitie, ſhall not liue: their former righ-
teousnes ſhall be forgotten, and they ſhall
die in the finnes which they haue com-
mitted. If the righteousneſſe of any bee like a
morning cloud, or as morning dew, which
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ue their is dried vp and vanisheth away, so soone
ent, as as the Sunne ascendeth on high, it shall ne-
uer be acceptable to God. He onely which
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blessings vpon vs, so should we never cease
to serue him in holines and righteousnes all
the daies of our liues. Though wee hire ser-
uants for a yeere, and take apprentices for
seauen yeeres, yet must wee serue the Lord
for euer. Yea the righteous do not only hold
fast that which they haue receiued; but
their teeth are so set on edge with the
sweete taste of righteousnes, that still they
desire to increase it. So many as are perfect,
will be thus minded with *Paul, not to count*
them selues as if they had already attained to it, Phil.3.13.
but they forget that which is behinde, and en-
denour them selues vnto that which is before,
and follow hard toward the marke of the price
of the high calling of God in Jesus Christ.

Lastly, a righteous man may be knownne
by his affection to righteousnes in others.
He which loues righteousnes it selfe, will
loue it as well in others as in himselfe: yea;
he will loue all others in whom hee behol-
deth any seedes of righteousnes, his delight
will be in the Saints that are in the earth, Psal.16.3.
and

and in them which excell in vertue. Hee which loueth a childe for his fathers sake, as *David loued Mephiboseth for Ionathans sake*, loueth the father himselfe better : so he which loueth righteous men for righteousnes sake, declareth thereby that he loueth righteousnes it selfe farre better.

Moreouer, a righteous man loueth righteousness so well, that he wil labour to make others as righteous as himselfe. *David promised, that if y' Lord would create in him a cleane heart, and genue a right spirit within him, and restore him to the ioy of his saluation*

Psal. 51. 13. then shall I teach thy wises to the wicked, and sinners shall be conuerted unto thee. And

Luk. 22. 32. Peter when he is conuerted, must strengthen his brethren. As every thing seeketh to beget his like; so a righteous man seeketh to make another righteous. As fire cannot be smothered, when once it hath taken hold in any place, and findeth matter to worke vpon, but will burne further and further, till it haue consumed all before it : so true righteousness wrought in the heart of one, cannot there be suppressed, but will spread it selfe abroade, and worke vpon others for their conuersion. He which would be esteemed righteous, and yet keepeth all his righteousness

righteousnes to himselfe, and doth not impart vnto others, may iustly bee suspected to haue no sound righteousness at all.

The second title giuen to them which dyed is, *mercifull men*: which may be taken two waies, either passiuely, or actiuely: passiuely (that is here first in nature and order) for such as God hath receiued vnto mercie, as he did *Paul*; because he sinned ignorant-
ly through vnbelief. In this respect they *Rom. 9.33.*
are called *vessells of mercy, prepared vnto glo-
ry*. And of this number are only they which repent and amend. For as *Salomon* saith, *He
that hideth his sinnes shall not prosper: but hee
that confesseth and forsaketh them shall have
mercie*. If we take this title in this sense, wee
may see good reason wherefore it was annexed vnto the former. First, to shew who
are truely righteous before God, namelie
such as he hath receiued vnto mercy, in for-
giuing their sinnes. Which plainly appea-
reth by *Pauls* prooufe out of *David*: who
saith, *that David declarereth the blessednesse of
the man, vnto whom God imputeth righteous-
nes without workes*. And how prooues he the
imputation of righteousness without workes,
but by the remission of sin? *Blessed are they
whose iniquities are forgiuen, and whose sinnes
are* *vers. 7.*

are covered. Blessed is the man, to whom the Lord imputeth not sinne. Againe, this title so taken might bee added to the former, to confute the sinister censure which carnall men gaue of those which were taken away in the flower of their age, iudging them to be punished for their sinnes and rejected of God: it was not so, they were receiued vnto mercy, and those which suruiued them, were reserved for punishment.

Actuely it may be taken for such as shew mercy vnto others. And in this sense it is

Prou. 11.17.

opposed to a cruell man. *He that is mercifull retardeth his owne soule: but he that troubleth his owne flesh is cruell.* These two properties are alwaies found together in the same persons, and therefore Christ saith, *Blessed are the mercifull, for they shall obtaine mercie.* And the King in the parable which had forgiuen his seruant ten thousand talents, sayde vnto him when hee had cast his fellow seruant in

Matth. 5.7.

to prison for an hundred pence; *oughtest thou not to have had pitie on thy fellow, euen as I had pitie on thee?* and then deliniered him to the Laylers, till hee should pay all the debt: and so will the Lord deale with men: and therefore *Iames saith, there shall be iudgement mercislesse to him that sheweth no mercie.* And

Jam. 2.13.

con-

contrariwise, he which receiueth mercie of the Lord, will shew mercy vnto men. For as the sunne beames lighten vpon the earth do not onely heate the earth it selfe, but also by their reflection do heate the next region of the ayre: so the beames of the Lords mercie lighting on the heart of any christian, do not onely heate him with inward comfort, but also reflect backward, and cause him to yeeld some comfort vnto his brethren. Yet here we must vnderstand such as shew mercie vnto others: as they were mercifull to their brethren, so God was merciful to them, would not punish them with the wicked, but tooke them away, that hee might free them from future calamities.

There bee two kinds of mercifullnes, the one shewed toward the soule, the other toward the body, an example of both we may behold in Christ: *When he saw the multitude Mat. 9. 36.* scattered abroad as sheepe hauing no shepheard, ^{37.} he had compassion on them: and bad his disciples pray vnto the Lord of the haruest, that hee would thrust forth labourers into his haruest, and presently after sent his disciples abroad to preach the Gospell among them. There was mercie shewed to their soules. Againe, when a great mulitude had

bin with him three daies in the wildernesse,
he had compassion on them, and would not send them away fasting, least they should faint in the way. And therefore wrought a miracle in feeding foure thousand men besides women and children, with seuen loaues and a few little fishes. There was mercie shewed to their bodies. There be sixe works of mercy appertaining to the soule set forth in this verse: *Consule, eastiga, solare, remitte, fer, ora.* Instruct them which bee ignorant, correct them which sinne, confort them which bee heauie-harted, forgiue them that offend thee, beare with the weake, and pray for all men. There be seuen works of mercie appertaining to the body, comprehended in this verse: *Visito, poto, cibo, redimo, tego, colligo, condo.* To visit them which be sicke: to giue drinke to them which bee thirstie: to feede them which be hungrie: to redeeme the captiues: to cloath the naked: to lodge the harbourlesse: and to bury the dead. Many doe separate these works of mercy: some will be mercifull to the bodies of them which are in distresse, they keepe great hospitalitie, relieue the bodies of them which want; but doe nothing for their soules: these are mercifull but in part, they omit the chiefest

works

works of mercy : yea they are no more mercifull to men redeemed by Christ's blood, then they are to bruite beasts. If their Oxe or Horse want meate, they will feede him: if diseased, they will seeke helpe for him: if he be fallen into a pit or ditch they will draw him out: and will they doe no more for man, hauing an immortall soule redeemed by Christ? As the miseries of the soule are more dangerous, so should they be more carefully regarded, and pitied. Others seeme to pitie mens soules, but not their bodies: they will instruct others, admonish them, forgive them, and pray for them, but will not giue them one pennie to helpe them withall: being like vnto a popish prelate, who being asked a penny by a poore man, refused to giue it, but offered to blesse him: which the poore man refused, because hee thought that if it had beene worth a penny, hee would not haue giuen it to him. As man consisteth both of body and soule, and is subiect to miseries in them both: so must wee be mercifull to him in relieuing of both.

The second circumstance obserued in the text, sheweth the manner of their death: *They perish, and are taken away.* There were many vnrighteous and ynmercifull men in

those daies, and in that countrie; yet they remained aliue, when the righteous and mercisfull were taken away by death. *It is appointed for all men once to dye*, at one time

Heb.9.27.

or other, and now the righteous did leade

the way. Death is the way of all the world; as
Iosb.23.14. Joshua calleth it: and the way of all the earth,
1.King.2.2. as David termineth it: and the ende of all men,
Eccles.7.4. as Salomon nameth it: therefore the righteous

~~3~~
must walke this way as well as others. Their flesh is grasse that withereth; and their glorie is a floure that fadeth: death spareth them no more then others. The wise

Eccles.3.15

dyeth as well as the foole. Yea in this respect the condition of the children of men, and the condition of beasts are alike, as the one dieth, so

Eccles.3.19 dieth the other: all was of the dust, and shall returne to the dust. No maruaile then, if the condition of all men be a like. As well died

Abel whose sacrifice God accepted, as Caine whose sacrifice God rejected: as well A-

braham the father of the faithfull, as any children of vnbelieve: as well Isaac sonne of the free woman, as Iacob sonne of the bond woman: as well Iacob whom God loued, as Esau whom God hated: as well

chalt Joseph, as incestuous Ammon: as well meeke Moses, as rayling Rabbekah: as well

zealous

zealous *Pbinea*, as the luke-warme angell of *Laodicea*: as well *David* a man according to Gods owne heart, as *Saul* from whome God tooke his spirit and mercy: as well *Sa-
lomon* the wise, as *Nabal* the foole: as well tender hearted *Iosiah*, as hard harted *Pha-
rboh*: as well the humble Publican, as the proude Pharise: as well poore *Lazarus* to bee caried into *Abrahams* bosome, as the rich glutton to bee carried into hell: as well *John* the beloued disciple, as *Iudas* the tray-
tour: as well *Simon Peter* the Apostle, as *Si-
mon Magus* the sorcerer. Mercilesse death doth exercise her crueltie vpon all alike.

Why should this be so? Hath not Christ *Question.*
dyed for the righteous, why then should they dye? Death is the reward of sinne: Christ hath satisfied for all their sinnes, wherefore should they beare this penaltie of sinne?

The righteous must dye the first death, *Answer.*
though Christ haue died for them, and suf-
fered for their sinnes. His death shall free them from the second death, but not from the first death, which is the separation of soule and body. He hath onely altered the nature and vse of the first death, but not quite taken it away. Whereas at first it was

ordained for a punishment of sinne, hee hath made it a passage into heauen: it was threatned and inflicted as a curse, but hee hath turned it into a blessing. It did at first deprive men of good, but now it putteth them in possession of good. Christ hath taken away the sting of it: and therefore *Paul*

*Mors mini-
mè quidem
adbus abesse
cogitur, sed
cogitur non
abesse.*

*Bernard. in
trans.*

Malach.

Gen. 49.7.

Exod. 32.28

Deut. 33.9.

Josu. 21.

faith, *O death where is thy sting?* So as it can no more hurt vs then a Bee which hath lost his sting. It doth not hurt vs, but helpe vs; not hinder vs, but further vs in obtaining of glorie. *Jacob* not long before his death, pronounced this as a curse from the Lord vpon the tribe of *Simeon* and *Leui* for their crueltie, *I will deuide them in Iaakob, and scatter them in Israel:* yet when the children of *Leui* shewed their zeale and obedience in killing the idolaters at *Moses* commandement, the Lorde turned this curse into a blessing. Their scattering was a furtherance vnto them, to make them more fit to teach the people in euery citie, and receiue the tythes of euery tribe. So at the first the Lord threatned death as the punishment of sinne, but by faith in Christ, it is made the ende of sinne, and beginning of glorie. Hee who could at the beginning bring light out of darknes, could afterward bring a blessing

out

out of a curse. If Physicians by their art can extract an antidote or preseruatiue against poyson, out of poysonfull things: why may not God by his infinit power and wisdome, drawe good out of euill, a mercie out of judgement, and a blessing out of a curse?

Yea and as *Augustine* teacheth, death remai- *August. de
neth still for the righteous, to exercise their peccat. me-
rit. & re-
miss. lib. 2.
cap. 34.*

faith withall. If immediately vpon remission of sinne there should follow immortalitie of the body, faith shoulde bee abolished, which waiteth in hope for that which is not yet enjoyed. Yea the Martyrs could not testifie their faith, their patience, their courage, their constancie and loue vnto Christ, in suffering death for his sake.

But now let vs more particularly consider the titles giuen to the death of the righteous. First it is said, that he *perisheth*, which must not so bee vnderstood, as if hee were quite destroyed, brought to nothing, and had no more being: as it besalleth bruite beasts at their death, whose soules being traduced with their bodies are mortall, and perish with their bodies: the righteous hath a being euuen after death; yet may be said to perish in regard of outward appearance; in the judgement of flesh and blood, hee see-

meth

meth to perish. Yet we must know that the righteous consists of soule and bodie: his soule being immortall cannot perish by any meanes: it can liue out of the bodie, as well as in the bodie. When it leaues the bodie, it goes vnto the Lord. This *Salomon* taught: *Dust returnes to the earth as it was, and the spirit returnes to God that gane it.* This *Paul* wisheth, desiring to bee loosed and to be with *Christ*. This *Lazarus* enjoyed at his death, being carried by the *Angels* into *Abrahams bosome*. And this *John* in a vision saw performed to the *Martyrs*: *under the Altar he saw the soules of them, which were killed for the word of God.*

Eccl. 12.7.

Phil. 1.23.

Luk. 16.22.

Reuel. 6.9.

But the bodie of a righteous man may bee said to perish: because it loseth the forme, the nature, and propertie of an humane body. It is within a short space eaten vp of wormes, and turned into dust and ashes: so as there can appeare no signes of a body. Though wee make neuer so much of our bodies, yet can wee not keepe them from perishing: though we feede them most daintilie, clothe them most costly, and cherishe them most carefullie; yet at last they will become a thing of naught: the beautie of them will fade; they shall bee deformed, and

and most ougly to behold. The strength of them will bee taken away, so as they shall not stirre an hand or a foote: the agilitie of them will be lost: they shall remaine stiffe and be nummed: the parts and members of them shall perish and fall away one after another. The flesh, blood and bones shall bee so strangely turned to dust and earth, that there shall not remaine any propertie or qualitie of them: and a man, if hee knew it not before, would never judge that dust and earth to haue been flesh and blood and bones of a liuing man: yea so greatly shall our bodies be altered, that men shall not be able to discerne, which dust came of them, and which came of the earth.

Yet one thing I must needs adde, for the comfort of the righteous: that although his body seeme thus to perish in the iudgement of men, yet it still hath a being in the sight of God, and doth euen at that time, and in that case, remaine a member of Christ's my-
sticall body. For the vniōn betwixt Christ and the faithfull, is not of soules onely, but also of bodies: the body of euery faith- 1 Cor.6.15
full man and woman is truely vnted to Christ's bodie. And this vniōn cannot bee
broken, death cannot dissolve it, though
death
and

death doth breake the vnion betwixt man and wife, yet it cannot breake the vnion be-

Fulgent ad Twisimund. not make a separation betwixt the two na-

de paf. dom. tures of Christ at the time of his suffering:

lib. 3.

Damasc. de scribod. fide.

lib. 3. ca. 27

twixt Christ and the faithfull. As death did but his soule and body being farre distant, the one in heauen, the other in the graue, were at that time, and in that case personally ynited to his Godhead: no more can death make a separation betwixt Christ and the faithfull; though their bodies doe putrifie, and lie rotting in their graues, yet still they remaine members of his bodie. And as the husbandman doth make as great reckoning of that corne which hee hath sowne in his field, and lies hid vnder the clods, as he doth of that which hee hath laid vp safelie in his garner, because hee hopeth it will come vp againe and yeeld increase: so Christ Iesus doth as highly esteeme of those bodies, which are laid in their graues, as of those which yet remaine aliue, because hee knowes that one day they shall rise againe vnto glory. They are sowne in dishonour, but they ihall rise againe in honour. Their life is but hid for a time, and will bee found out againe. Christ is able to restore that which nature hath destroyed: God doth au-

herein

herein deale no otherwise with the bodies
of the righteous, then a Goldsmith wil deale *Cbryfost. in
Mat. ho. 35.*
with a picture of gold or a peece of plate,
that is bruised and worne out of fashion: he
will cast it into the fire and melt it, not to
destroy it, or suffer it alwaies to lie in the fire,
but to make it a better picture or peece of
plate then it was before, and therefore will
take it out of the fire againe, and fashion it
according to his minde. Wherefore let not
the condition of our bodies after death, *Cbryfost. in
1. Thes. 4.*
make vs vnwillng to dye.

If any man entending to reedifie an old
rotten house, doe first put the inhabitants
out of it, and then pull downe the house, and
prepare for the building of it againe: haue
the inhabitants of the old house any cause
to be grieued? Will they not rather bee glad
that it is pulled downe, because they hope
that it will be made better then euer it was
before, and they may dwell in it with more
safty and delight? Now our bodies are as old
rotten houses for our soules to dwell in, if
God cause our soules to depart out of them
for a time, and then destroy them, that af-
terward hee may reedifie them, and make
them fitter habitations for our soules, what
cause haue wee to lament? Nay rather if wee
herein
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ooke not so much on the present estate of our bodies after death, as vpon the glorius estate which they shall haue after the resurrection, we may reioyce and praise God for this his worke towards vs.

2 But another phrase is here vsed, to expresse the death of the righteous (*are taken away.*) The Hebrue word doth sometime signifie to be gathered (though as some obserue, it be neuer spoken of things scattered) and in that sense it is vsed for the death of the righteous, when the place, whither they be gathered, is mentioned. As it is said of

Gen. 25.8. *Abraham, that hee died in a good age, and was*

Gen. 35. 29 gathered to his people: and likewise of Isaac.

Judg. 2.10. *As also the generation which entred with Joshua into the land of Canaan, is said to be gathered unto their fathers.* Sometime this word doth signifie to take away: as when

Gen. 30.23 Rachel said, God hath taken away my rebuke:

Iere. 16.5. *and the Lord saith by Ieremie: I haue taken away my peace from this people.* And so it is rather

to be expounded in this place, because it is hard set downe without any addition. Wee may

here obserue a feuall doubling of the true same things in this verse: two words to set forth the persons which died; two words to

declare the manner of their death: and after-
ward

Pagnin.
Theſaur.

ward two words also to shew the careles regard of their death among the wicked.

It was vsual with the Hebrues, to repeate things diuers times together, either in the selfesame, or in the like words. Yet we must not thinke that there bee any vaine repetitions in the Scriptures, seeing Christ forbiddeth vs to *use vaine repetitions in our* Matth. 6.7. *prayers, and will call men to account at the* Mat. 12.36 *day of judgement for every idle word that they speake.* Wee may not imagine that the holy Ghost did *use any vaine repetitions or idle words* in penning the bookees of Scripture. These repetitions serue for good purposes. In prayers they shew the seruencie of him that prayeth, and his earnest desire of the thing which he asketh. In Prophecies they declare the certainty and speedines of the execution: as appeareth by Pharaobs dreame, which as Joseph told him, was doubled unto him the second time, because the thing is establisched of God, and God hasteth to performe it. In Gen. 41.32. Augustin Psal. 74. &c. narrations they serue either for confirmation, to assure the hearers that the matter is true, of great impottance, and worthie to be heard and marked: or else for explication, the latter clause expounding the former. For as nature hath giuen vnto mans bodie

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bodie two members of the same kinde and vse, as two eyes to see withall, two eares to heare withall, two hands to handle withall, and two feete to walke withall: that if the one should faile in his office, the other might helpe it: so the holy Ghost hath giuen two words of the same kinde and signification to many sentences of Scripture, that if the one shall faile in his office, and not fullie expresse the meaning, the other might helpe it. And this is the reason, why the words are so often doubled in this verse, least any should gather by the former phrase that the righteous so perisheth, that he hath not any more being at all: hee now saith, that hee is but *taken away*. And he may be said to be taken away, both in respect of body, and also in respect of soule. In respect of body: for al- though his body be not translated in such a

Gen. 5.24. manner, as the body of *Henoch* was, that *he* *Heb. 11.5.* *might not see death*; nor as the body of *Mo-*
Deut. 34.5. *De**ses* which the Lord took and buried, no man knowes in what Sepulcher; nor as the bo-
die of *Elias*, which was carried from the earth in fire Chariots; nor as the bodies of them which shall bee found aliue at the comming of Christ vnto judgement, which *1. Cor. 15.51* shall not die, but be changed, and present

he ascend with Christ into heauen: yet is the body of euery righteous man taken from amongst men, to be laid amongst wormes; from y^e liuing vnto the dead; from aboue the earth, to bo laid vnder the earth; from his houte, to his graue; frō a place of watching, to a place of sleep; frō a place of care,labour, and trouble, to a place of ease and rest: from a place of pleasure and pain, of ioy and sorrow mingled together, to a place where he shall be void of sense to feele any of them.

2 In respect of his soule; consider *terminum à quo*, & *terminum ad quem*, whence, and whither he is taken. From his body, to be brought vnto God: from an house of clay, to an house not made with hands, but eternall in the heauens: from men to Angels: from sinners, to them which bee perfectly righteous: from his greatest enimies, to his best friends: from the Church militant, to the Church triumphant: from earth to heauen: from a strange countrie, to his own home: from a prison, to a place of libertie: from bondage, to freedome: from miserie, to happiness: from sorrow, to ioy. Whence he is taken, you all do well know which haue any experiance in the world: whither he is brought, the Apostle teacheth:

Heb. 12. 22. when hee saith: *Yee are come to the mount Sion, and to the citie of the living God, the celestiall Ierusalem, and to the companie of innumerable Angels: And to the congregatiōn of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men: and to Iesus the mediator of the new testament.*

Who would be vnwilling thus to be taken away? And why should the righteous bee afraid of death, by which they are thus taken away? Had the Israelites any cause to be vnwilling, or to feare to be taken out of the land of Egypt, the house of bondage, and to bee caried is it were vpon Eagles wings into the land of Canaan, a land that flowed with milke and honie? No more cause haue the righteous to feare death which would carie them from the bondage of this world, to the heauenly Canaan, a place of eternall rest. And why then should we mourne immoderately for the deeth of

Gen. 45. 28. the righteous? When *Joseph* was taken from prison, to be made a chiefe ruler in Egypt, if his father *Jacob* had bin in prison with him, and had beene acquainted with his preser-
ment, should he haue had any iust cause to be grieued? So soone as hee heard of it, hee but reioyced.

reioyced, and was willing to go vnto him. When *Saul* was taken frō seeking his fathers asses, and annointed to be king ouer *Israel*, had his father *Kish* any reason to lament? When *David* was taken from following the Eves great with young ones, and ordained King to feed the Lords people, had his father *Ishai* any iust occasion of sorrow? No more cause haue any of vs to bewaile the death of the godly, seeing they are as highly preferred as any of the. When *Hester* was taken from *Mordecai*(who had brought her vp as his owne daughter) to be maried vnto king *Abashueros*, and crowned as *Queene*, did he lament it? was he not most willing to leaue her? Why then should any man be so vnwilling to leaue either daughter or wife, though never so deare vnto him, seeing that she is but taken vp into heauen, there to be maried vnto Christ, the husband of his Church, and there to be crowned as a *Queene* to raigne in glorie with him?

But in this taking away, there is great difference betwixt the godly and the wicked. They are also taken away, but why? The godly are taken out of the world, because to cause the world was not worthie of them : *Heb. 11.38.* of it, he but the wicked are taken away, because
reioyced. D 2 they

they are vnworthie to live in the world. Those are taken away in mercie, these in judgement : those in the Lords fauour, and these in his displeasure. And whence are these taken, or whither ? They are taken from the practise of sinne, to suffer punishment for sinne : from ease to torment: from the first life, to the second death : from men to diuels: from earth to hell: from prison, to the place of execution. In a wotull taking shall they bee, when they are thus taken away. Their lamentable taking away is described in him, that will not in time bee re-

Matth. 5.25 conciled to his brother. The iudge deliuereth him to the sergeant, the sergeant takes him, and castes him into prison, whence hee must not come till hee have paide the vt-

Mat. 18.34 most farthing. Likewise in him that would not forgiue his fellow seruant an hundred pence, his master being wroth deliuered him to the iayler, who tooke him and cast him into prison, till he shoulde pay all that was due. Also in him that wanted the wed-

Mat. 22.13 ding garment at the marriage feast of the Kings sonne: *the king saith to his seruants, bind him hand and foote: take him away, and cast him into vtter darkenes, there shall be weeping and gnashing of teeth.* Likewise in the

vnpro-

unprofitable servant, which would not im-
ploy his masters talent, the talent must bee
taken from him : he must be taken, and cast
into utter darkenes, where is weeping and
gnashing of teeth. Lastly, in them which
would not suffer their King to raigne ouer
them : he shall say, *those mine enemies which
would not that I should raigne ouer them, bring
hither, and slay them before me.*

Mat. 25. 30.

Luk. 19. 27.

It is a grieuous thing for one that is ma-
king merrie among his companions, to be
suddenly apprehended by a Sergeant or of-
ficer for a traytour, cheefe, or murtherer, and
presently without baile or maineprise to be,
taken from his companie, and carried to
prison, and from thence to the place of exe-
cution : As grieuous is it for a wicked man
that liues in the pleasures of sinne, to be ta-
ken away by death, which is the Lords Ser-
geant to apprehend him, and bring him to
the prison of hell. As his entrance into
the world was euill, and his continuance in
Natiuitas mala, vita
the world was worse ; so his taking out of
peior, mors
the world shall be worst of all. Oh then let
peccata. Ber- nard. in tru- fit. Malach.
vs take heede least wee be thus taken away.
Let vs learne to liue in the world as the
righteous doe, and then shall wee be taken
away as the righteous are. *Balaams wish is*

Numb. 23. vsed by many : *Let me die the death of the heare*
 10. *righteous, and let my last end be like his.* And the
 yet they will not liue the life of the righteous : but few of these obtaine their desire. *tan-*
Looke what way a tree boweth while it standes and groweth, the same way it com- *We-*
monly falleth when it is cut downe : euen can
so, looke how men are inclined in their life the
time, to righteousnes or vnrighteousnes ; so mi-
shall they fall at their death.

Men can hardly begin righteousness at their last end. Late repentance is seldom sound repentance. Men drawing neare to their end, shall be so affrighted with death, so troubled with paine and griefe, that they shal not be able to set themselves to repent soundly. They shall then rather seeke ease for their bodies, than mercie for their sins, or grace for their soules. The beginning of euerie thing is hardest, and therefore hee which hath begun well, is said to haue done halfe his worke. As it is in other things ; so is it with repentance : it is a harder matter to begin repentance at the first, than to renew it afterward : & therfore the fittest time shoulde be taken for the beginning of it : & that is rather the time of our life, than the time of our death : rather the time of our health

*Dimidium
facti qui be-
ng cœpit, ba-
bet.*

b of the health then the time of our sicknesse. In
bis. And the time of our life and of our health, we be
r righte- scarce able and fit to begin serious repen-
r desire. tance : but much more vnable and vnsit
while it shall we be in the time of sicknes and death.
it coin- We reade in scripture but of one which be-
e : euen came righteous at his last end, the theefe on
their life the Crosse : wee reade of one, that no man
snaes ; so might despaire ; though hee haue deferred
his repentance so long : we reade but onely
of one, that no man insight presume to de-
ferre it so long. The surest and safest way is
to begin in time, and make no delaies : least
afterward it be too late.

3 The third circumstance to bee obserued in the text, is the carelesse regard of the righteous mans death. *No man considereth it in heart.* It seemes that manie godlie persons were already dead, and their death did declare that God had some speciall worke in hand, yet the common people which were left behinde them, did little regard it. This carelesse contemning of their death, doth shew that the harts of the common people were possessed with great securitie, to make so small reckoning of such a strange worke of God. All the workes of God are carefully to bee regarded of vs, who are set

in this world to take a speciall view, and to chose
make an holy vse of them. And therfore amon
Danid thought the wicked deserved to bee righte-
broken downe, and not built vp againe, because sight,
Psal. 28. 5.
Psal. 58. 20.
they regarded not the workes of the Lord, nor
the operation of his hands. Now the taking of
the righteous away, is one of his speciall
workes. For to him belong the issnes of death.

Psal. 90. 3.
Job. 14. 5.

Mat. 10. 29
31.

It is he that turneth man to destruction. The
number of his maners are with him: bee ap-
pointeth his bounds which he cannot passe. If a
sparrow shall not fall on the ground with-
out our father in heauen, then the righteous
which are of more value then many spar-
rowes, cannot perish without his will and
appointment. Certaine it is that none dye
sooner or later then he sends for them.

Psal. 116.
15.

The workes of Princes are much confide-
red, and often talked of among the people;
and ought not the Lords workes bee much
considered of vs? Their works may be done
foolishly, rashly, and vniustly: but the
workes of God, are done in number, waight
and measure, in wisdome, iustice, and mer-
cie. *Precious in the sight of the Lord is the
death of all his Saints:* and shall their death
bee vile and contemptible in our eyes?
People most commonly do highly esteeme
those

nd to those things, which are deare and precious
r:fore among Princes: and shall the death of the
so bee righteous, which is so pecious in the Lords
because fift, the Prince of all Princes, bee lightly
d, nor elteemed of vs his people? None of them li- Rom. 14.7.8
ng of ueth to himselfe, neither doth any die vnto him- Phil. 1.20.
eciall selfe. Whether they liue, they liue vnto the
death. Lord: or whether they die, they die vnto
the Lord: whether they liue therefore, or
die, they are the Lords. Yea they do glorifie
God both by life and by death. And there-
fore we should not lightly passe ouer their
life or their death. But consider how they Iob. 11.19.
haue glorified God by their death and by
their life, and praise him for the same.

But why are we to consider their death?
What may we learne thereby? Wee learne
these foure things: First, the certaintie of
death. Secondly, the nature of death. Thirdly,
the cause of death: and lastly, the manner
how we must die.

First, by considering their death, we may
learne the certaintie of death in our selues,
that we must dye as well as they: in which
respect Salomon saith, *it is better to goe to the house of mourning, then to goe to the house of feasting; because this is the end of all men: and the living shall lay it to his heart.* That is to say,

say, hee which remaineth aliue, by seeing bodie
one dead, shall consider in his heart that all Ghost
men shall so die, and that he himselfe shall a nob
die as well as others. The death of others is to ruin
as a looking glasse, wherein we may cleerly another
be m
behold the vncertaintie of our owne liues. We may call their death, as some doe the right
Sacrament, *visible verbum*, a visible word or holy
sermon, teaching vs our owne mortalitie: nated
for wee haue no better assurance of our
liues than they had: what we now are, they
haue beeene: and what they now are, wee
may be: and we know not how soone. He
which hath taken them away now, may
within a while (if it please him) take vs also
away and bring vs vnto them. As death as-
saulted them, so will it assault vs; and we can
no more resist it than they could, but must
yeeld as they did. Wee are readie to forget
death, and the forgetfulnes of death, ma-
keth vs to forget our dutie vnto God: let vs
therfore consider the death of others, there-
by to be put in minde of our owne.

2 Secondly, by their death we may know
the nature of death in al others: for it deales
with all alike. We may there see how death
doth deface that image of God which was
in the bodie, and how it doth destroy the
bodie,

seeing bodie, which was a temple for the holie
hat all Ghost to dwelin. If one see a faire house of
e shall a noble man to bee much defaced, & fallen
ers is to ruine, so as one stone is scarce left vpon
leerly another, it will pitie his heart: so should we
liues. be moued in our hearts to see the body of a
e the iighteous man, which was an house for the
ord or holy Ghost to dwelin, to be so pitifully rui-
alitie: nated by death. Againe, wee may see what
f our strange ieparations death doth make. The
they soule and the body which haue a long time
, wee liued together, as two familiar compaions,
e. He are put alunder by death: and no man
may knowes how long it shal be before they can
s also meeete together againe.

Besides this, death makes a separation
betwixt old & louing friends. The husband
is separated from the *wife of his youth*, with
whom hee reioyced: the wife is separated
from her husband, *who was her vaille to fayle* Gen. 20.16,
and to fave her: parents are taken from their
tender childdre, which they leaue as orphans
in the world, not knowing what will be-
come of them: children are taken from
their kinde parents, who could haue bee
content to haue gone in their steed, yea fa-
miliar friends, whose soules were knit toge-
ther in affection, and whose loue exceeded
the

pro. 5.18.

the loue of women, as did the loue of *David* and *Ionathan*, are seuered one from another queat by death: the knot of their friendship is with broken: their mutuall kindnes can bee no before more shewed by one to another. What if we grieve it is for louing friends to depart one *raym* from another, wee may see in *Pauls* friends more and hearers, when hee tooke his leaue of them, and told them that they must not see his face any more: *They wept all abundantly, and fell on Pauls necke and kissed him; being chieflie sorie for the words which he spake, that they should see his face no more.* We had need therfore by the death of others to be put in mind of this separatio before hand, y when it comes, we may be y better prepared for it.

Act. 20. 37.
38.

Lastly, death makes a separation betwixt *1 Tim. 6. 7.* the rich man and his wealth: *We brought nothing into this world, neither must we carry any thing out of this world.* Yea, men leaue their riches they can not tell vnto whom. If that question be asked many that are readie to die, which was demanded of the rich man, who had laid vp store for many yeeres, *This night shall thy soule be taken from thee, then whose shall these things be which thou hast provided?* they might truly answere, that they cannot tell. Men heape vp riches, and can not

Luk. 12. 20.

David not tell who shall enioy them : they be-
nother queath them to some, and others goe away
ship is with them. We had neede to thinke of this
bee no before hand, that wee may vse this world as
What if we vsed it not : and when we haue foode and 1.Tim.6.8.
rt one rayment, to be therewith content : and to bee
friends more willing to leaue these things when
haue of death approacheth. If a man doe not in his
not see hart deeply and seriously consider of these
dantly, things a long time and often before death,
being he shall be as vnwilling to leaue all these
e, that things at the houre of death, as the young
I need man was to sel his goodes and giue them to
put in the poore, when hee was commaunded by
when Christ. In things that be of waight and im- Matth.19.
for it. portance, and yet very difficult, it is neede-
twixt ful to vse preparation before hand: for with-
the no- out it we shal be vnsit when we come to the
ry any pinc. Souldiers which be chosen and ap-
their pointed for the wars, doe exercise theselues
f that with their weapons before hand, and are
die to content to betrained by others which haue
man, better skill & experience, that so they may
This, then
pre- learne in time of peace, how to behaue
they themselues in time of war: So had we need
can- in time of our life to learne how to die, and
not to bee taught by others which die before
vs, what we must do at the howre of death.

3 Thirdly,

3 Thirdly, we must consider the cause or other end of their death. Some of the righteous ~~wife~~ are taken away in judgement, and some in ~~jeal~~ mercie. In judgement, when God in displea- For
sure doth strike them with death, to correct them for their sinnes. Thus was the man of God taken away which came out of *Indab*, as *T* and cried out against the Altar in *Bethel*, *bou*
2. King. 13. 24. *aber* that *Ieroboam* had set vp; because hee belie- *a sa*
ued the lie of an old prophet in *Bethel*, and *dre*
did eat and drinke with him there, con- *thi*
trarie to Gods commaundement, a Lyon *sitt*
met him by the way, and slew him. Thus also *dis*
were many of the *Corinthians* taken a- *fall*
1. Cor. 11. 30 way for abusing the Lords supper: *it w*
cause many were sicke and weake, and many did
sleepe; yet they were righteous persons: as
1. Cor. 6. 11. *per* *Paul before had testified of them, Ye are wa-*
shed, yee are sanctified, yee are iustified in the
name of the Lord Iesus, and by the spirit of our
God: & afterward he reputeth them which
1. Cor. 11. 32 *pre*
were sicke and did so sleep, to be iudged of
the Lord, because they should not be con-
deinmed with the world. The Lord is some-
times so sharp with his owne children, that
for the example of others, hee will inflict a
bodily death vpon them, as a correction for
their sinnes. That should be regarded of all
others,

cause or others, that their harmes may make them
ghreuous wise, and moue them to speedie repentaunce,
some in least they be more sharplye dealt withall.

displea- For as Christ saith, *If these things be done to* ^{Luk. 23.31.}
correct a greene tree, what shall be done to the dry? And ^{1.Pet. 4.18.}

man of
f Iudah,
Bethel,
be belee-
bel, and
e, con-
a Lyon
Thus al-
aken a-
For this
many did
ons : as
are wa-
l in the
e of our
which
ged of
e con-
some-
n, that
inflict a
ion for
d of all
others,
as Peter saith, *If indgement first begin at the*
house of God, what shall the end be of the which
obey not the Gospell of God? If the maister of
a family do sharplye correct his owne chil-
dren for their faults, let not the seruants
thinke that they shal escape vnpunished if
they cōmit the like faults. If any one which
sitteth at table with vs, by eating of some
dish, or drinking of some cup, doe surfe, or
fall sick, or into a swoone, or die presentlie,
it will greatlye moue vs, and we cannot bee
perswaded by anie to tast of that dish, or
drinke of that cup, for feare of the like: E-
uen so when we see Gods children that liue
amongit vs to bee taken away by death for
practising of some sinne, it should greatlie
moue vs, and wee should so abhorre that
sinne, that nothing in the world could per-
suade vs to practise it.

Againe, others are taken away in mercie
for their benefite, and for a reward of their
righteousnes, to free the from those iudge-
ments which the Lord intendeth to bring
upon

Upon the world: and thus were these righteous men taken away, which here are mentioned. Their death should be considered, as a warning giuen vnto men, of some fearfull judgement to come, & therefore should call them to repentance, that they might prevent the judgement: but of this I wil speake more afterward in the last circumstance.

4 Lastly, we must consider the manner of their death, for thereby we may learne how to die: it may be as a patterne or example to their dire & vs in our death. The wicked dye either sottishly or impatiently, or else desperately.

1.Sa.35.37. *•* *Sottishly*, like blocks & idiots, having neither penitent feeling of their sins, nor comfortable assurance of saluation. Being like unto *Nabal*, whose heart sent daises before his death, died within him, and he was like a stone.

Such men die like lambes, and yet shall bee a pray for the deuouring Lion: they go quietly like fooles to the stocks for correction.

Others dye impatiently, who doe not willingly beare the Lords correction, deserved by their sinnes; but rage, fret, and murmure, as if God dealt too rigorously with them, and through impatiencie will vse vnlawfull meanes for their recovery: as

2.King. 1.2. *Abaziah* did, who being sick, sent messengers

the righteers to enquire of Baal-zebub the god of Ekron
are men if he should recover of his disease.

considered. Others die desperatly, their consciences
fear-ces accusing them most terrible for their
should-sins, without any hope of pardon; as *Caine*,
Gen. 4.13.
ight pre-who said, *My sinne is greater then can be for-
Matth. 27.5
told speakes in me*; or *Iudas*, who despairing of pardon
ance.

for his sin in betraying our Sauiour, *went and
hanged himself*. The consciences of many

men how wicked men lie quietly, and never trouble
temple to them all their life time, but are stirred vp at
ly either their death, and then rage and torment
them like a mad dog which is lately awa-
ked out of sleepe. But the rigteous die most
comfortably, they beleeuing in Christ, and
hauing repented of their sinnes, are assured

in their owne soules that all their sinnes are
pardoned in Christ: they will make con-

fession of their faith, and give testimonies
of their repentance vnto others, for their
comfort and example. They will patiently

endure all the paines of their sicknes, as *Job*
did, knowing that all comes from the Lord,
and that it is his fatherly correction, and

a signe of his loue, *because hee chasteneth* *Heb. 12.6*
whom hee loneth: yea, they receiue their

sicknesse as the Lords messenger, speaking
to their soules, as the Prophet *Isaiah* did to
messengers.

*Hezekiah: Put thine house in order, for thou shalt die and not live, and therefore they prepare themselues for another world. Yea further in their sicknes they can pray most seruently, as king Hezekials did, *Isai.28.* and then they will giue most fruitfull and comfortable instructions to those which they leaue behinde.* As the Swanne sings most sweetly a little before his death; so the righteous speake most diuinely a little before their end. Whosoever searcheth the Scriptures, may reade the diuine prophecie of *Jacob* vnto the twelue Patriarches, *Gen.49.* the holy blessing of *Moses* vpon the twelue Tribes, *Deut.33.* the godly exhortation of *Joshua* to the people of *Israel* placed by him in *Canaan*, *Josh.23.* the wise counsell of *David* vnto *Salomon*, who was to succeed him in the kingdom, *1.King.2.* Whosoever readeth the Ecclesiasticall histories, may not onely see the vertuous liues, but also the Christianlike ends of the Saints and Martyrs in the Church. And wholocuer will be present at the death of those which truly feare God, may thereby learne how they themselues ought to die: for when the outward man doth decay, the inward man is renewed more and more. They shew, that

the

the neerer they doe approch vnto their end,
the neerer they draw toward heauen.

But in these our dayes many may bee
found, who either do not at all consider the
death of the righteous, or else do consider it
amisse. Though it be a matter worth con-
sideration; yet some do not consider it at all:
because they see so many die, they make the
lesse reckoning of it: til death knock at their
owne doores, they neuer regard it: they
must needs die themselues, before they can
be brought to consider of death: they care
not who sincke, so they swimme; nor how
many die, so they may liue: yea this is great-
ly to be lamented, that some doe regard the
death of a Christian, no more than they re-
gard the death of a dog. But seeing we may
learne so many profitable instructions by
their death, let vs now begin to consider it
better than euer we did before.

Others do consider it, but yet amisse; ei-
ther fondly or stowardly. Fondly, through
naturall affection arising from kinred, affi-
nitie, or familiaritie. If a stranger die, it no-
thing moues them: but if one of their owne
friends die, they sigh and sobbe, they howle
and lament. If the father lose his sonne, hee
cries most pitifully, as *David* did for *Absa-*

2.Sa.18.33. *Iom. O my sonne Absolom, my sonne, my sonne Absolom: would God I had died for thee: O Absolom my sonne, my sonne.* If the mother lose her children, she behaueth her self like *Rachel weeping for her children, and would not be comforted, because they were not.* If children lose their parents, they crie after them as *2.King. 2.12. Elisha did after Elias, when he was taken vp, my father, my father.* If a sister lose her brother, she weepeth for him, as *Mary did for Lazarus.* If the husband lose his wife, hee weepeth for her, as *Abraham wept for Sarah: Yea he mourneth like a Turtle Doue which hath lost his marrow.* If the wife lose her husband, she dealeth like *Naomi, who would not be called Naomi, that is bea- tiful: but Mara, that is bitter, because the Lord had given her much bitternes.* If one familiar friend lose another, he lamenteth his death, as *2.Sam. 1.26. David did the death of Jonathan: Wo is me for thee, my brother Jonathan: very kinde hast thou been unto me: thy lone to me was wonder- full passing the lone of women.*

Indeed I cannot denie, but that we ought in a speciall manner to consider the death of those which are neere and deare vnto vs: for it may be they are takē from vs; because we were vnworthie of them; or because we gloriéd

gloried & trusted ouer-much in them and were not so thankfull for them as we ought. If we had any help by them, we must consider whether God haue not deprived vs of them for the punishment of our sins, as the widow of *Sarepta* did at y^e death of her son, saying vnto *Eliab*: *Art thou come unto mee to 1.King. 17. call my sinne to remembrance, and to slay my sonne?* Yet this consideration must be ordered by wisdome, it must not be ioyned with excessiue sorrow. Neither must we consider their death alone, but also the death of others which die in the Lord, and to learne to make an holy vse thereof. For as *Sampson* found sweete hony in the carkas of a dead Lyon; so we may finde some sweete instructions in the dead corps of every righteous man: yea the more righteous that they are which doe die, the more should their death be considered, because it may yeeld greater store of instruction vnto vs. And it may bee that God doth take away those which are neere vnto ys, because wee doe carelesly regard the death of those which be farre off.

Againe, some consider the death of the righteous very frowardly and pecuifully, yea I may say inalitiously & preposterouslie. For if any of them bee taken away by a so-

daine and extraordinarie death, they presently censure them as plauged of God, and cōdemne their former profession, thinking that God would not haue so dealt with them, if he approued either of them or their profession. But they must bee instructed in this point by wise Salomon, who saith: *that no man knoweth loue or hatred of all that is before him. All things come alike to all: and the same condition is to the iust and the wicked, to the good and the pure, and to the polluted: to him that sacrificeth, & to him that sacrificeth not.*

Eccles.9.2.

1.Sam.4.18

1.Sam.31.

1.King.13.

2.Cbro.35.

23.

Eli was a Priest, and a good man; yet brake his neck by falling backward from his seate. Jonathan was a sworne brother vnto David, a godly and faithfull friend; yet was he slaine in battaile by the hands of the Philistines. That Prophet of God which came out of Judah to Bethel to speake against Jeroboam, and the altars which he had built for idolatry, was no doubt an holie man; yet was he killed in y way by a Lyon. Josiah was a good King, like vnto him there was no King before him, neither after him rose any like him: yet was he slaine in the valley of Megiddo by Necho King of Egypt. Jobs children were well brought vp by their godly father, and it is said, that before Job offered

offered

offered sacrifice for them, they were sancti- *Iob. 1.*
fied: yet within a while after, as they were
eating and drinking in their eldest bro-
thers house, a violent wind ouerthrew the
house, and killed them all.

We must not therefore iudge of men by
their death, but rather by their life. Though
sometime a good death may follow an euill
life: yet an euill death can neuer follow a
good life. *Corrig. thine euill life, and feare not* *Corrigi ma-*
an euill death: he cannot die ill that lynes well, *te vivere,*
saith *Augustine.* And afterwards answeres *time male*
the obiections of these men: and makes this *mori: sed*
the foote of his song. *I'hou wilt say unto mee,* *Non potest*
baue not many iust men perished by shipvracke? *male mori,*
Certainly, he cannot dye ill, which lynes well. *qui bene*
Hane not many iust men beene slaine by the *vixerit.*
enimies sword? *Certainly, he can not die ill which* *Num multi*
lynes well. *Hane not many iust men been killed* *iusti nau-*
fragio perire. *by theenes?* *Hane not many righteous men biss runt?*
torne in peeces by wild beasts? *Certainlie, he can* *Certe non*
not die ill which lynes wel &c. *But I wil say vn-* *potest male*
to such as censure the righteous for their *mori, qui*
strange and violent death, as Christ said of *bene vixe-*
those eighteen, vpon whom y tower of *rit, &c.* *August. de*
Si- loam fell and slew them: Thinke ye that these *discipl.*
were greater sinners then othes? *I tell you nay;* *christian.*
but except ye repent, ye all shall likewise perish. *Luk. 13. 4. 5.*

As for sodaine death, it is euill to them which lead an euill life, because it findes them vnpreaded, it carries them away sdainelie vnto torment: but is not euill to them which liue well; because it finds them prepared: it frees them from much paine which others endure through long sicknes, and carries them forth-wich to the place where they desire to be. The righteous doe so dispose of themselues in the morning, as if they might die before night; and at night, as if they might die before morning: and therefore whensoeuer death comes it finds them prepared, and is a benefit vnto them.

2 Againe, if the righteous a little before death be dangerouslie tempted by Sathan, and shew their infirmitie by vttering some speeches which tend to doubting or desperation (though afterward they get victorie, and triumph ouer the diuell) carnall people think there is no peace of conscience, and therefore no saluation to bee had, by that religion: and so speake euill of it. Let such consider the estate of Job in his miserie, *who cursed the day of his birth, saide that the arrowes of the almighty did sticke in him, the venome whereof had drunke up his spirit: that the terrors of God did fight against him* *that*

to them that the Lord was his enimie: did write bitter
findes things against him: and did set him as a butte
way so to shooe at. As also the estate of David,
euill to through terror of conscience, while hee
s them concealed his sinne. His bones consumed, he Psal. 32.3.
paine rored all the day long, his moysture was turned
cknes, into the drought of sommer.

Againe, let him knowe that the diuell
doth most tempt the best. Hethen tempted
Christ, when he was baptized and filled with Luk. 4.1.
the holy Ghost: so will hee most tempt Chri-
stians, when they haue receiued greatest
gifts of Gods spirit. As theeuers labour to
breake downe, and rob those houses only,
where great store of treasure or wealth is
laid vp; and as Pyrates desire to take that
ship which is best loden with the dearest
merchandise: so the diuell doth most seeke
to make a pray of them which are endued
with the greatest measure of spirituall gra-
ces. When the strong man armed keepeth the
house, the things that he possessteth are in peace: Luk. 11.21.
but when a stronger then hee ouercommeth
him, then hee gathereth greater forces,
and makes a new assault to enter againe.
In any commotion, whom dae rebels kill
and spoile? not those which submit them-
selues vnto them, and ioyne with them in
their

Chrysost. ad
pop. Anti-
och. hom. 2.

Terrone.

their rebellion: but those which are faithfull
full to their Prince, & fight for their Prince
against them, as hath appeared of late in
the *rebell of Ireland*. Now the diuell is as draw
rebell in the Lords kingdome: whom ther and i
will he most trouble and assault? not those
wicked which submit themselues vnto him by
and ioyne with him in rebellion against the
God, but the godlie which abide faithfull it;
and fight vnder the Lords banners against deau
him. Whosoeuer would raigne with Christ mō
in heauen, must ouercome the diuell on that

Reuel. 3.20. earth: for he promiseth: *To him that ouer-bro
commeth Will I graunt to sit with mee in my tem
throne, even as I ouercame, and sit with my fa- be
ther in his throne.* How can there be a victo- a tri
rie, where there is no battaile? And how can yet
there bee any battaile, where there is not saw
assaulting and refilling? And no meruaile and
though the diuell doe most assault the righ- toe
teous at their death, for hee taketh the op- the
portunite of the time, his *wrath is the great:* take
knowing that he hath but a short time. He must
either ouercome them at that instant, or else
not at all: yea hee takes the aduantage of
their present weakenesse, and those fynes
which before hee perswaded people to bee
small and light, at the time of death he ma-

Reuel. 12.12

ref
wi
li
an
keth

are faithketh great and heauie. Euen as a tree or *Dadr. Iac.*
 or Princee of wood, while it swims in a riuier *comm. tit.*
 of late isseemeth to beelight, and one may easilie *mois metu-*
 ell is as draw it; but when it comes to the shore *enda maliæ.*
 from thence is laid vpon drie ground, can scarcelie *Et Ioh. Ma-*
 not those drawne by ten men: so sin is made light *ria Verrat.*
 into him by the diuell so long as men liue; that so *de incarnat.*
cap. 12.

against hee may still encourage them to practise
 faithfullit; but when it comes to the shore of
 against death, then he makes it heauie, and begins
 Christ most to trouble their consciences with it,
 diuell on that if it were possible they might by it bee
 at ouer-brought to desperation. In the midst of the
in my temptation when the godlie se me molt to
my f. be ouercome, they are but like to a man in
a victo- a traunce, who lies as though he were dead;
ow can yet he hath life in him: and therfore as *Paul Act. 20.10.*
is not saw that life was in *Eutyches*, embrased him,
eruaile and deliuered him alive, when the people
the righ- tooke him vp for dead; so God feeth life in
the op- the righteous being tempted, when men
great: take them for dead: and hee will at last so
le must restore them, as that they shall liue for euer
or else with him.

3 Lastlie, others beholding them which
 were reputed righteous, to die very strang-
 lie, to rauie, to blasphemie, to viter many idle
 and impious speeches, to bee vnrule and
 behauie

behaue themselues verie foolishlie, they ~~ea, in~~
 begin to suspect their profession: but let ~~5~~
 them know, that these things may arise ~~end~~
 from the extremitie of their disease. For in ~~They~~
 hote feauers and burning agues, the choleric ~~speci-~~
 ascending into the braine, will hinder the per-
 vse of their vnderstanding; and so cause som-
 thē thus to ~~m: b: haue themselves rather like~~ ~~all m~~
~~mad men then Christians.~~ And therefore as rest.

Rom. 7.17. Paul sayde of himselfe after regeneration, *it is no more I that doe it, but the sinne that dwel-
 leth in me:* so may I say of them, it is not
 they which doe it, but the disease which is
 vpon them. All sinnes committed by the
 righteous in those extremities, are but sins
 of ignorance, because they want the vse of
 reason to iudge of sinne: they are also sins
 of infirmitie, arising from the frailtie of
 their flesh: and for them they will after-
 ward repent, if they recover the vse of rea-
 son, and be able to know them to be sinnes:
 or if they doe not; they are freely pardo-
 ned in the death of Christ, as well as other
 such sins be. Wherefore I say to those, which
 censure them vntcharitablie for that their
 end, as Christ laid to the Iewes for their car-
 nall censure of him. *Judge not according to*
the appearance, but judge righteous judgment:

Matib.7.1.

they ~~yea~~, indge not, that ~~ye~~ be not indged.
but let ~~ye~~ 5 In the last place the finall cause and
arise of their death is to bee considered.

For in *They be taken away from euill to come.* The
choler speciall euils from which these righteous
persons were taken, are mentioned in the
cause former Chapter, to bee deuoured in a cru-

Vers.3.

~~ber like~~ euill manner by the wilde beasts of the for-
ore as rest. But wee must further vnderstand that
the euils from which the righteous are ta-
ken, are either ordinarie or extraordinarie.

The ordinarie euils are those which either
which is all men, or most men doe suffer. And these
by the are either corporall or spirituall: corporall,
but sins as sicknes and diseases, aches and paines in
use of their bodies, grieve and sorrow, toyle and
so sins labour, crosses and losses, outward troubles
ltie of and persecution. Gods children so long as
after- they liue are subiect vnto these, as well as o-
of rea- others; yea oftentimes more than others. He

*which will bee Christs Disciple must take up Luk.9.23.
his crosse daylie and followe him. Through Act.14.22.
other manie tribulations wee must enter into the
kingdome of heauen. Judgement begins at 1.Pet.4.17.
which their house of God. The Lord doth chastise
car- his children by his iudgements, least they
ing to should be condemned with the world. A* ^{August. in}
*ment: father hath two sonnes, the one offendes, and Psalm.91.
yea,* ^{is}

is corrected; the other also offendeth, and is not corrected, why is the one corrected and not the other? because the father hath hope of his amendment, and reserues the inheritance for him: but hee hath no hope of the other, and therefore will not correct him, but doth disunhe: ite him and cast him off: so doth God deale with men. Those which hee feeth incorrigible, hee letteth alone, though they offend; yet he seldom correcteth them, but castis them off: but others which may by correction bee brought to repentance and kept in awe, hee often correcteth, and for them is reserued an inheritance immortall and vndefiled in heauen: yea the world hateth them, because they are not of the world; yea among men they shall oftentimes suffer euill for righteousness sake. And God hereby will make triall of their faith, of their patience and constancie, and herein make them examples vnto others: so that they must looke for afflictions so long as life lasteth: but death makes an end of them all. Life and miserie are two twins, which were borne together, and must die together. And therefore *John* heard it from heauen, and was commanded to write it for the comfort of men on the earth: *Bles-*
sed

fed are the dead, which die in the Lord, for they Reuel. 14.13
rest from their labours, and their workes follow
them. Then shall God wipe all teares from Reuel. 21.4
their eyes, then shall there be no more sor-
row nor crying, nor paine. Then shall they
haue euerlasting rest and no labour : conti-
nuall ioy, and no sorrow : perpetuall plea-
sure, and no paine: great plentie of all good
things, and no want: all manner of happi-
nes, and no miserie.

The spirituall euils, from which they are
freed by death are three. First their combat
with the diuell. Here wee are in continuall
warfare : this is the militant Church : so
long as wee liue and abide in it, wee must
fight as the Lords souldiers, & not against
flesh and blood ; but against principalities,
against powers, and against worldly gouern-
ours, the Princes of the darknesse of this
world : and not for a naturall or temporall,
but for a spirituall and eternall life: not for
an earthlie, but for an heauenlie king-
dome. And in this battell there is no time
of truce. If the Diuell bee ouercome at
one time, hee will on a sodaine, and none
knowes how soone , giue a fresh assault a-
gaine; but death ends the battell: not as if
the diuell got the victorie by our death, as
it

it is commonly scene among warriours on the earth, if the one die in fight, the other getteth the vpper hand : but the faithfull at their last end, get a finall conquest, and then ascend to heauen there to triumph. The diuell cannot assault them there. He may compass the earth, but hee cannot enter within the lists of heauen. He neuer one came thither to assault any, since hee was first cast out ; though he tempted *Adam* in the earthly Paradise, and got him thrust out of it : yet can hee not tempt any in the dear heavenlie Paradise, to cause them to bee thrust thence. And therefore as a souldier which hath endured an hard and dangerous battell a long time, doth greatly re-joyce when he hath gotten the victorie : so w^{ch} may the faithfull rejoyce at the houre of will their death, because then they make a final end of their spirituall enemies, and begin their triumph ouer them.

2 Another miserie from which they are misfreed, is the practise of sinne. *Who limeth them and sinneth not*, as *Salomon* saith : *In many enemtys we offend all*. Though wee bee trulie dea sanctified, yet it is but in part, and therefore we may say with *S.Paul*: *I allow not that the which I doe, for what I woulde, that I doe not: if the bnt*

ours on but what I hate, that do I. And further, I de-
the other light in the Law of God concerning the inner
faithfull man, but I see another law in my members, re-
uest, and belleng against the Law of my minde, & lead me
triumph: me captiue unto sinne. And nothing is more
ere. He grieuous unto a true Christian heart then
cannot the practise of sinne; and therefore eucry
neuer one in this case, will cry out with the same
ne was Apostle. *O wretched man that I am, who shall Rom. 7.24.*
Adam in deliver me from the body of this death? But
i thrust death destroyes sinne. Sinne brought in
y in the death: and death drives out sinne. After
to bee death all the righteous shall be perfectly
ouldier sanctified; and made like the Angels to do
dange. the will of the Lord readily, willingly, and
atly re-cheerfully. As herbs and flowers breed
orie: so wormes in them, yet those wormes at last
oure of will kill the hearbes and flowers: so sinne
ke a fi-bred death in it selfe, but at last death will
and be kill sinne. And as Sampson could not kill
the Philistines, who were his greatest eni-
they are
mies, but by his owne death: no more can
no limeth the righteous kil sin which is not their least
In many enemy, but by their own death. At the first,
ee trulie death was ordained as a punishment for
d there- sin, but now it is vsed as a meanes to stop
not that the course of sin. It was then said unto man,
doe not: *If thou sinne, thou shalt die the death: but now*
but

Maiore & it is said, thou must die, least thou sinne: that
 mirabiliore which the was to be feared, that men might not
 gratia sal- sin, must now be suffered, least they should sin.
 uatoria in
 v̄sus iustitia Sinne hath taken such deēpe roote in our
 pena pec- bodies, that it cannot be destroyed, vnlesse
 cati conuer- the body be as it were quite plucked vp by
 sa est, tunc the roots: least any roots remaining, new
 enim dictū buds of sin doe sprout from the same. If a
 est homini,
 morieris si
 peccaueris: 3
 nunc dici-
 tur morere,
 ne pecces,
 &c. Au-
 gust. ciuit.
 dei. 124.
 Epiph. cont.heres.
 lib.2. sect.1.
 heres. 64.
 cont.Orig.

faire temple, and spread the roots of it al-
 long ouer all the stones of the whole buil-
 ding; it will not cease from springing, till
 all be pulled downe: if the stones be pulled
 downe, they may afterward bee set vp a-
 gaine in their owne places, and the temple
 made as faire as euer it was: and so the fig-
 tree may be pulled vp by the rootes & wil
 grow no more (this comparison haue the
 learned vsed.) In the same manner, the
 Lord a skilfull workeman, hauing made
 man for his temple, there sprung sinne in
 him like a wild figtree, which was spread
 wholy ouer all parts of man, and it could
 not be destroyed, vntill the bodie was de-
 stroyed by death: & God hauing destroy-
 ed the bodie by death, that so hee might
 quite roote out sin, will buildit vp againe,
 to be a new temple vnto him: yea mans bo-
 die

die was in this respect like vnto a faire and *Epih. i. i. 6.* beautifull picture of gold, which an enui-
ous & ill disposed person doth so mangle
and disfigure, as that it cannot be brought
vnto the same forme and beautie, vntesse
the owner doe melt it againe, and fashion
it all anew.

3 Furthermore, it is some euill for the
righteous to dwell among ill neighbours.
It greatly grieueth the to see others com-
mit sinne, and dishonour God. *Lot being 2. Pet. 2. 8.*
righteous, and dwelling among the Sodomites,
in seeing & hearing their unlawful deeds, vex-
ed his righteous soule from day to day. And *psal. 119.*
David said, *Mine eyes gush out with riuers of 136.*
water, because they keep not thy law. And also, *psal. 120.5.*
woe is me that I remaine in Meshech, & dwell
in the tents of Kedar. He which is truely
grieved for sin in himself, will also be grie-
ued for sinne in others. Now the world is
so fraught with sinners, that if a man would
not keepe companie with fornicators, or
with the couetous, or with extortioners, or
with idolaters, the as *Paul saith, he must goe 1. Cor. 5. 10.*
out of the world. Death therefore frees men
from this euill, because it taketh them out
of the world, and suffereth them not to be-
hold either the sinnes which men commit

against God, or the euils which God doth bring vpon them: yet death doth carrie them into heauen to the holy Angels and spirits of iust and perfect men, which sinne not at all, but fulfill the will of God in all perfection. They shal haue cause to reioyce for them, and not to be grieued at them.

There be also extraordinarie euils, from which y^e righteous are deliuerner by death; and those are extraordinary iudgements which the Lord bringeth vpon the people and countrie where they dwelt, for some late and grieuous sins. Thus was a young child of *Ieroboam* dealt with all. The Lord threatned to bring euill vpon the house of *Ieroboam*, and to sweepe off the remnant of his house, as a man sweepeth away dung till it be al gone. Yea the dogs shoulde eate him of *Ieroboams* stocke that died in the Citie, and the foules of the aire shoulde eate him that died in the field: yet that child shoulde die in his bed, and all Israel (as it is said) shal mourne for him: for he only of *Iereboam* shall come to the graue, because in him there is found some goodnes toward the Lord God of Israel in the house of *Iereboam*. Thus also was good king *Iosiah* dealt withall. The Lord told him before hand, because shone heart melted,

1.King.14.
13.

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 thy cloibes & wept before me: behold therfore 2.King.22.
 I will gather thee to thy fathers, and thou shalt 20.
 be put in thy graue in peace, and thine eyes shal
 not see all the euill which I will bring vpon this
 place. And thus was *Lucher* dealt withall (as
 some haue obserued) who was taken away
 in peace, not long before the Lord brought Caluins e-
 that miserable calamitic vpon *Germanie*, ment vpon
 which he had often foretold, would come this place.
 vpon that people for the contempt of the
 Gospel. Who also desired that he might be
 called out of the world, before he saw those
 grieuous punishments which hee greatlie
 feared. Though this be no perpetual law:
 for sometime the righteous perish in the
 common destruction among the wicked,
 as *Jonatban* did with *Saul* & other *Israelite*s cyprian de
 in battell against the *Philistines*. And in the *mortal. self.*
 Pestilence Christians haue dyed with the 5.
 Infidels.

Sometime God spareth the wicked for
 the righteous mens sake which liue a-
 mong thē. The Lord promised *Abraham*
 that if he could finde ten righteous men in
Sodome, hee would not destroy the city for
 those tennes sake. And *Job* said, *The man-* Gen.13.32.
gent shall deliver the Iland, and it shall be pre- Job.22.30.
 F 3

against God, or the euils which God doth bring vpon them: yea death doth carrie them into heauen to the holy Angels and spirits of iust and perfect men, which sinne not at all, but fulfill the will of God in all perfection. They shal haue cause to reioyce for them, and not to be grieved at them.

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1. King. 14. 13. mourne for him: for he only of *Iereboam* shall come to the graue, because in him there is found some goodnes toward the Lord God of Israel in the house of *Iereboam*. Thus also was good king *Iosiah* dealt withall. The Lord told him before hand, because thine heart melted,

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 melted, & thou hast humbled thy self, hast rent
 thy clothes & wept before me: behold therefore
 I will gather thee to thy fathers, and thou shalt
 be put in thy graue in peace, and thine eyes shal
 not see all the euill which I xiill bring vpon this
 place. And thus was *Luther* dealt withall (as
 some haue obserued) who was taken away
 in peace, not long before the Lord brought ^{Caluins eā-}
 that miserable calamitie vpon *Germanie*, ^{ment vpon}
 which he had often foretold, would come ^{this place.}
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 those tennes sake. And *Job* said, *The iuno-* ^{Gen.13.32.}
cent shall deliver the Iland, and it shall be pre- ^{Job.22.30.}

serued by the purenes of his hands. Yea wheat

Mat. 13. 30. and tares must grow together till the har-
uest, that is, good and bad must liue toge-
ther in the world, vntill y^e end of the world.

39. Yet oftentimes God pluckes his children
out of fire, which shall consume the wic-
ked; & prouides a place of safety for them
in heauen, before he powre forth his iudge-
ments vpon the earth.

Gen. 19. 22. *Lot* was commaun-
ded to make hast vnto the citie of *Zoar* to
saue him there, because the Lord could do
nothing vnto *Sodoms*, till he was come thi-
ther. And when the Lord would destroy

Ierusalem for the abominations com-
mitted in it, he shewed to the Prophet in a vi-
sion the destroyers, comming forth with
their weapo^s to destroy; yet they must not
touch any, vntill they were all marked in
their foreheads, which mourned for all the
abominations done in the midst of it. And

Ezech. 9. 4. the destroying Angels must not hurt the
earth, neither the sea, nor the trees, till the
seruants of God were sealed in their foreheads.

As the righteous are carefull to serue the
Lord; so is he carefull to preserue them.
As they haue not bin partakers with the
common sort in the practise of sin, so shall
they not bee partakers with them in suffe-
ring

Reuel. 7. 3.

ring punishment. He takes them from among the wicked, and then executeth his iudgements vpon the wicked alone. The *Egyptians* did vse to gather their corne out of the fields, and laid it vp in their barnes, and then caused the *Israelites* to gather the ^{Exod. 5.} stubble to make bricke withall ; and in some Countreyes, Farmers first carry the corne into their barnes, and then burne the stubble in the field where it growes: so the Lord first gathereth the righteous into the kingdome of heauen, and then consumeth the wicked on the earth. *It is farre from the Gen. 18. 25. iudge of al the world to slay the righteous with the wicked.*

I In this respect those which suruiue the ^{Vses.} righteous haue iust cause to teare some present euils, and labour by vnfained repentence, if it be possible, to preuēt them. Their death is a plain prognostication of some euils to come, and should be as a trumpet to awaken others out of the sleepe of sin. Many of the wicked rejoyce when the godly are taken away from them: they loue their roomes better then their company : they hated them and their profession in their life time, because, as they say, *they are not for our profit, and they are contrary to our do-*

Wisd. 2.12. ings: they checke vs for offending against the
 15. law: it grieseth vs to looke vpon them: for
 their liues are not like other men; and therefore
 at their death they are glad that they
 are rid of them; when indeede they haue
 greater cause to howle and weepe for the
 miseries that shall come vpon them. The
 righteous need not to imitate the vngodly
 practise of *Herod*, who being ready to dye,
 & thinking that his death would be a great
 ioy to many, shut vp in prison some noble
 men of euery towne: and required his sister
Salom, & her husband *Alexa*, that so soone
 as he was dead, they should kil those noble
 men, and then all *Indea* would lament his
 death. The Lord himselfe doth often make
 the death of the righteous to be lamented,
 by sending of extraordinarie iudgements
 immediately after their death. When *Noab*
 enters into the Arke, the world is drowned
 with the floud: when *Lot* departs out of *So-
 domo*, it is burnt with fire.

2 In this respect also y^e righteous haue no
 cause to feare death, but rather to desire it:
 for what is it but an ending of some trou-
 bles, and a preuenting of others? They may
 with *Paul* desire to be loosed and to bee with
Christ, which is best of all. It is true which

Salomon

*Joseph. an-
 tiquit. li. 17.
 cap. 9. de
 bell. Indaco
 lib. 1. 21.*

Phil. 1. 23.

Salomon saith, *That the day of a mans death is better then the day of his birth.* For the day of a godly mans birth is the beginning of his miserie; but the day of his death, is the end of his misery. Indeede the day of a wicked mans death is the most wofull day that euer befell him; for hee is not taken away from the euil to come, but he is taken vnto euill, to be tormented in hell for euermore. And therefore he feares death as much as a malefactour feareth a Sergant that commeth to carry him to prisō, where he is like to abide till the day of execution. That is true in them which the Diucl sayd, *Skin for skin, and all that euer a man hath, will he give Job. 2.4.* for his life. And as the *Gibeonites* were content rather to be bondmen, and hewers of wood, and drawers of water, then to be killed by the *Israelites* as other nations were: so they had rather indure any kinde of misery then to die as others doe, because they feare a worse estate after death, and therefore must be pulled from the earth with as great violence, as *Ioab* was pulled from the horns of the altar, vnto which he had fled as to a place of refuge. But the godly knowing what an happy exchange they make by death, they desire to die so soone as it

pleaseth

1.King.2.28

pleaseth the Lord.Indeede none ought for the ending of present calamities, or preventing of future miseries,to shorten their owne daies, as *Saul* did by falling on his owne sword: nor yet for the present enioying of eternal happines, procure their own death; as *Cleombrotus* did, who reading *Plato* his book of the immortalitie of the soule, cast himself headdlong from a wall, that he might change this life for a better. He onely who gaue life, must take it away: and the Lord may say to such, *I will receive no soules, which against my will haue gone out of the body: the Philosophers which died so, were martyrs of foolish philosophie.* Yet seeing that death freeth the righteous from present and future miseries, they may be most willing to die, so soone as the Lord calleth for them: and when death approacheth, may say with *Simeon: Lord now lettest thou thy seruant depart in peace.*

*August. de
Ciuit. Dei.
lib. 1. ca. 22.
Nullam a-
nimam re-
cipio, quae
me nolent
separatur a
corpo.
Tales stulta
philosophia
habet mar-
tyres,
Hieron. ad
Marcell.*

Luk. 2. 29.

3 Lastly,in this respect we must learne not to mourne immoderately for the death of the righteous.Though we receiued great comfort, & enioyed some benefit by them while they were aliue:yet seeing that death is an aduantage vnto them,we should bee content patiently to beare our owne losse,

in

in respect of their great gain. If two friends should lie in prison together, or should dwell together in a strange countrie, where both of them were hardly vsed, were many wayes iniured, endured great want, and sustainted much miserie: though they loued one another dearely, and the one were an helpe and comfort to the other; yet if the one should be taken from the other, and brought to his chieffest friends, and among them be not only freed from all such miseries as before he had endured, but also be aduanced to great preferment; will the other which is left behind him, be discontented at it? Will he not rather wish himselfe to be there with him in the like case; then desire, that either he had stayed with him, or might returne againe? This our life is as a prison, or straunge countrey, in which we indure great miserie, and may every day looke for more: if therefore our dearest friends be taken from vs, freed from these miseries, and aduanced to great glory with Christ and his Saints in the kingdome of heauen; we haue no cause to wish that either they had stayed longer with vs, or might returne againe vnto vs; but rather desire that we might quickly go vnto the

to be glorified in like sort. Though we may thinke that they dyed too soone for vs, yet they died not too soone for themselues: for the sooner they come to rest and happines, the better it is for them. Their condition is farre better then ours, for they are freed frō miserie; we are reserued for further misery: they are already arrived at the hauen of eternall rest: and we are stil tossed on the sea of this world, with troublesome waues, and dangerous tempests: they haue ended their iourney with lesser trauaile, and making a shorter cut: and wee are yet trauailling with wearisomnesse in our iourney. If any one of them could speake after their death, he would say vnto those which weep for him, as Christ said vnto the daughters of Ierusalem: *Weepe not for me, but weepe for your selues, and for your children*; because of the dangerous daies which shall ensue: Or as Christ said vnto his disciples, *If ye loked me, ye would verily reioyce, because I go unto the Father*.

Luke 23. 28 *John 14. 28.*

But if examples do moue any thing at al, I may apply al that hath bin spoken to our present occasiō. A righteous woman is perisched: a mercifull woman is taken away: let vs lay it to our hearts, and consider that she is taken

Greg. Nazian. funer. patris.

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taken away from euill. I am fully perswaded that she is deliuert from ordinary euils: & it may be her death hath in her selfe prevented some extraordinarie iudgements which remaine for vs that are left behinde. Sin is now so ripe and ripe among vs, that we may iustly feare some strange future euils: God graunt, that as she hath preuented them by her death, so we may preuent them by our vnfained repentance.

illa quidem

animam so-

cietatem re-

cepit fideli-

um atque

castrarum,

laudes nec

curat, nec

querit hu-

manas, imi-

tationem,

tantum

quarit.

August.

Epist. 123.

ad Cornel.

I know that she, being receiued into the society of the saints in heauē, neither careth for, nor seeketh mans praises: she neither needeth our prayers, nor yet our praises: if she desire any thing, it is our imitation. Yet to praise ſy dead, is a thing lawful in it ſelfe, and profitable vnto the liuing. If it had not bin a thing lawfull, neither *David* would ſo highly haue commended *Jonathan* for his feruent and constant loue, 2. *Sams.* 1. 26. neither would the holy Ghost haue commended king *Iosiah* for his integrity aboue all others, 2. *Chro.* 35. 23. Neither would the author to the *Hebreus* haue ſo greatly praiſed the Patriarchs and Prophets for their excellent works of faith. Neither would Christ haue commaunded, *that wheresoever the Gospel ſhould be preached throughout all the*

Heb. 11.

Math. 26.13; *the world, that which the woman had done in
annointing him shuld be spoken of, for a memo-
riall of her.* God would not haue the vertuous
deeds, and holy examples of the righteous
to be buried with them, but to be
kept in remembrance, for the imitation of
others. Christ cōmended some while they
were aliue, as the *Centuriō* for the greatness
of his faith, *Math. 8. John Baptift* for his cō-
stancie, his sobrietie in his apparel, and the
dignitie of his office, *Math. 11.* May we not
thē praise the dead? For we may best com-
mend saylers whē they attiue at the hauen,
and souldiers when they haue gotten the
victory. These praises may profit y liuing:
they may comfort the friends of the decea-
sed, assuring them of their happy exchange
by death. And for this cause the Fathers in
their consolatorie letters written to them
which lost their friends, haue inserted large
praises of them: they may stir vp others to
praise the Lord for them, and likewise pro-
uoke thē to follow their good example. As
fire, whē it is raked into, wil cast forth some
heate & light; and precious oyntment if it
be stirred, wil cast forth a sweet smel to thē
which be neere: so y praises of Saints depar-
ted being mentioned, wil yeeld some com-
fort

All my John notes
111

Basil. serm.
in Gord.
Martyr.

fort and profit to those which heare them.

I may the more boldlie speake somewhat of this godly Gentlewoman, whose soule (I doubt not) God hath taken vnto himselfe, and whose bodie is now to bee committed vnto the earth, because I knew both the course of her life, and the manner of her death. It pleased God betime to season the vessell of her heart with heauenly liquor, whereof it did alwajes taste afterward: good seede was sowne in her soule at the beginning, which budded and brought foorth good fruite vnto the end. She was by nature very humble and lowly, not disdaining any: very louing and kind, shewing courtesie to all: very meeke, and milde, in forbearing euery one; so as they which daily did conuerse with her, could neuer see her angrie: and hereby she got the loue of all. For matters of religion few went before her. She gaue her selfe much to reading: as *Paula* did traine vp her maides to reade, and learne euery day something in the Scriptures; so did she accustome her selfe to reade euery day eight Chapters in the Bible: & would not suffer any occasion to hinder her in that taske: yea and more: ouer at conuenient leisure would reade o-

De scripturis sanctis quotidie a liquido discere.
Hieron. Epis. taph. Paula ad Eustach.

uer other godly booke for her further instruction. She was also much giue to prayer: for besides that she would both morning and euening ioyne in prayer with the family, she was espied to seeke out solitary places for priuate prayer and mediation. She did most dutifullly frequent the publicke exercises in the Church: had a speciall care to sanctifie the Sabbath; & was greatly grieued, if she might not here one or two Sermons on that day. Although she dwelt far from the Church, yet would she never be absent, if she were able either to goe or ride. Yea she might be found in the Church when others which dwelt neerer, and were able to haue come, might haue been found in their houses, or vnsit places for that time. By these meanes shee did greatly increase in knowledge, not being

2. Tim. 3.7. like those *women which are euer learning, but are neuer able to come to the knowledge of the truth.* But rather like *Dauid, who vnderstoode more then the ancient.*

She had a very tender conscience, and would often weepe not only for her owne sins, but also for the sins of others; especially if she espied a fault in those which were neare vnto her, & whom she loued dearely.

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in her sicknesse I knowe shee had a dangerous conflict, yet a ioyfull conquest. Not long after the beginning of her sicknesse, being a weeke before her death, I comming to visit her, found her somewhat troubled in conscience; the enemie had then begun to assault her: but within a while, by conference with me and others, and also by prayer, she was comforted. But after our departure, the enemie did more strongly and strangely assault her againe, as might appeare to them which were present: for shee neither would, nor yet could conceale it.

Though I was not present at this conflict, yet was I present at the conquest. I comming to her the day before her death, found her exceedingly rauished with the ioyes of heauen, praying God most chearefully for his great mercies, and wonderfull workes of God toward her, repeating many verses of the Psalmes, and other places of Scripture, to exprefse the worke of the Lord vnto her, and to set forth her thankfulnes vnto him. She said, *the path was smooth, and strowed with flowers where shee did tread, that she was as it were in Paradise, and felt a sweete smell, as in the garden of Eden: that the ioyes which shee felt were wonderfull, wonderful repeating that word*

oftentimes together. I cannot rehearste the least part of those heauenly speeches which then she vttered. She often desired others to pray & to praise God for her: and when I had once ended praier, within a while after she would desire mee to pray againe. The next morning which was the day of her death, I saw her continue in the like sort, though not able by reason of her weakenes, to speake so much: shee then desired our prayers againe for her, & when prayer was ended, and I gone out of the house toward the Church, shee caused mee to bee called backe, to pray once againe with her; and when I departed, wished some faithfull Minister to helpe me, and thus continued in godly speeches and prayers vntill her last end. This was the manner of her death.

I haue heard that some speake very vncharitably of her, by reason of her temptation, and thereupon mutter much against religion it selfe: but such should remember that which I haue spoken before, that the Diuell most assaulteth them which be most godly, thinking to hinder all religion, if he may preuaile with such: * and if you yet doubt of this point, I could shew the testimony of the best learned to approue it. And in temptation

* *Origen. in Num. ho. 27 Hieron. ad Eustoch. de casto. virginitate.*

August. de temp. serm. 89. Chrysolog. serm. 79

tation the best, may quaile, to shew how *chrysost.* ad
weake wee are, and to keepe vs from pre-^{pop. Anti-}
sumption. Yet seeing that as *Jacob* spake of
the tribe of *Gad*, *An host of men shall ouer-*^{och. hum. 1.}
come him, yet he shall ouercome in the end: so *its Genes.*
it came to passe in her; her enemie for a ^{& bom. 30.}
while seemed to preuaile, but in the ende ^{lib. 2. ep. 1.}
was troden downe vnder her feete. *Wee* ^{Bernard. in}
should rather praise God for the victorie, ^{Psal. qui ha-}
then speake euill of her for the cumbate: ^{bitat. ser. 7.}
& feare least he who tempted her so strongly ^{Greg. mag.}
will also tempt vs; and therefore let vs put ^{patoral.}
vpon vs armour of proofe, that we may bee ^{part. 3.}
able to stande in the day of tryall. I pray ^{adim. 29.}
God, that those which speake euill of her ^{Epiſt. lib. 7.}
death, doe not die worse then shee did. ^{c. 53. & lib.}
Howsoever it was, I will say with *Paul*, *Who Rom. 14.4*
art thou that judgeſt another mans ſervant? he
ſtandeth or falleth to his owne maiftre. I hope
she resteth with the Lord, and therefore let
ill tongues rest, and speake no more against
her. Although her mother haue lost a duti-
full childe: her husband a chalſt, a louing
and discrete wife: her brethren, a deare and
kind ſitter: her neighbours, a peaceable
and courteous neighbour: her friends, a
religious kinſwoman: her familiar acquain-
tance, a vertuous companion: the poore,

a charitable relieuer: and I my selfe, one of my best hearers. Yet I will say to all, as Hierom did to Eustochium concerning her mother Paula: *Let vs not mourne because we haue lost such a one, but let vs rather giue thankes, that wee haue had such a one; yea rather that wee still haue such a one; for all line vnto God: and whosoever returneth unto the Lord, is reckoned in the number of the familie.* Let vs learne to imitate those good things which were in her: let vs bee stirred vp by her death both to consider the vncertaintie of our owne liues, and also to prepare our selues for our last end: that it may bee the beginning of our euerlasting glory.

The Lord God graunt that euery one of vs may doe it.

Amen.

FINIS.

Non mæremus quid tam amissimus, sed gratias agimus, quid tam habemus, imo habemus.
Duo enim vivunt omnia &c.
Hieron. ad Eustoch. epitaph.
Paula.

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THE SOVLES SOLACE AGAINST SORROW.

*A funerall Sermon preached
at Childwall Church in Lanca-
shire, at the buriall of Mistris Katherin*

Brettergh, the third of Iune 1601.

*in the afternoone of the
same day.*

By W. L E Y C H Bachelor of Diuinitie
and Pastor of Standish.

PSALM.126.5.6.

5 They that sow in teares, shall reape in ioy.
6 They went weeping, and carried precious
seede: but they shall returne with ioy, and bring
their sheaues.



LONDON
Imprinted by Felix Kyngston.
1606.

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To the reuerend man of God, and faithfull Preacher, M.

William Leygh, Bachelor of Divinitie, and
Pastor of Standish in Lancashire: *William*

Brettergh wisheth increase of all good graces,
for the gathering of Gods Saints, and buil-
ding vp of his Church, and for his
owne euerlasting saluation
in Iesus Christ.

 Ood Sir, after I had read with com-
fort, that which I gayned from you
with much intreatie, I mane a copie
of your Sermon, preached at my
Wives Funerall; I was so full and pregnant of the
birth, that I could beare no longer, but must
needs bring foorth the same, and lay it in the lap
of Gods children: which how ever I use it in the
nursing, was from your selfe a perfect birth.
Happily you will deeme I do you wrong to publishe
the same, without your further Warrantie:
indeede you may and my selfe should thinke
none other; but that fearing upon a second
increasy you might either perswade me in your
loue, or ouer-awre me by your authoritie, to de-
sist from printing the same: I base thought
good rather to venture upon all earthly replies,
then to hazard the want of so heavenly a solace.

The Epistle.

Good sir pardon my boldnes; for and if you would
give me your house full of gold, I cannot keepe
in, what God will haue out: nor can I bee silene
where God will speake: The best is, I lacke no
priuiledge: The Lord hath giuen good successe:
The Examiner full allowance: The Learned
good approuall: And my conscience is cleare
within: I doe it neither to your praise, or my
owne, but with a single heart to set out the Lords
glory. And for the Wantonnes of the world, the
iniquitie of the time, and the multitude of ma-
licious wresters, of whome you speake; let them
alone, whilſt they but pine themſelues in
feeding upon our best things. The Lord
give you grace, countenance, and
continuance in the blessed
worke of the Ministry,
for his Sions
ſake.

London this 20. of November 1603.

Your affured in Christ Iesus,

William Bressergh.

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The Soules Solace against Sorrow.

ISAIAH. 57.2.

*Peace shall come: they shall rest in their beds,
euerie on that walketh before him.*



T was the preparation and day before the Sabbath, when *Joseph of Arimathea*, Mark.15. with *Nichodemus* & the two 42. men that came from *Galile*; Ioh.19.38. begg'd of *Pilate* the bodie of *Iesus*; wrapt it in lindon; imbalm'd it with spices; buried it; and so gaue him the last dutie of eternall obsequie.

As that was honourable in *Christ* the head; so is it not dishonourable in vs his members, And for that I hold this day, you haue done well, who haue followed the hearse of this our deare sister, to give her the last honour of buriall; though last (I say) yet

yet not the least of Christian duties. All which on your behalves (blessed preacher, and blessed people) how readily and religi-
ouslie hath beeine performed, I rather ioy to
feele in my heart, then can finde the way
to expresse with my tongue : howbeit in
lieu of my vnfained loue to her that resteth
now in peace; as also of you my deare bre-
thren, who yet a while must indure the
warres of this wofull world; give me leaue
in respect of both, to charge my selfe with a
dutie more particular, & more abounding.
Mark. 16.1 For as the *Maries* could not bee satisfied
with al that was done by *Ioseph* and *Nicho-
demus* for their maister *Christ*, vnlesse their
poore balme went withai: so can I not con-
tent my self with al you haue done (though
most sufficient) vnlesse I bring some sindon
of mine owne, and buy some balme to be-
flow vpon this Saint.

2. Sam. 24. 24. As loue is full of labour; so it spareth no
cost; and for that I say with *David*, *I will not*
offer burnt offerings unto the Lord my God, of
that which cost me nothing: so then being cal-
led vnto this place, by him who may com-
maund me much, for that his praise is in the
Gospell (I meane the *saddest Saint* in all the
assemblie) I did not consult with flesh and
blood,

blood, but haue as you may see, most wil-
linglie obeyed the heauenly call.

Desirous by my best endeuours, & sweet-
est balme, to comfort the living, **by** com-
mending the dead : so did *Isaiab* in this
place, as you haue heard from the former
Angell , who tooke the commination to
himselfe, out of the verse going before,
of Gods peremptorie summons of all by
death ; iust, and vniust ; righteous, and vn-
righteous ; faithfull, and faithles ; and hath
left the consolation for me, thereby to raise
you vp from deepe despaire, and put you
in a place of *peace*, lay you in *a bed of rest*,
with the Saint that gone is, and all such as
walke before the Lord.

That all must die, as bath bin told you,
there is no remedie ; for wee come by the
wombe, and goe by the graue ; and ere you
come to the sweet running waters of *Shilo*, *Isai.8.6.*
that runneth softlie, you must passe the tur-
bulent waters of *Jordan*, that goe roughlie. *Jer.12.5.*
Death is the **Lady** and **Empresse** of all the
world, her seasure is without surrender, and
from her sentence there is no appeale.

It is not the maiestie of the Prince, or ho-
lines of the Priest; strength of bodie, feature
of face, learning, riches, or any such secular
regard,

regard can pleade against death, or priuledge any person against the graue: I say more, be thy dayes never so few, or thy yeeres never so full: count with *Adams*, and tell with *Methusalem* 966. yeares truly told; yet die thou must; be they many, or be they few, all is one; yeeres are no priuledge against the graue.

For the generall then I thus conclude, *statutum est omnibus semel mori.* The decree is out, all must die: *Balibars embleme* is vpon euerie wall: and his imprese is vpon all flesh, *Mene, Mene, Tekel Vparsin.* *Numeravit, appendit, dimisit.* God hath numbred thy dayes: he hath laid thee vpon the balance, & thou art found wanting; thy kingdome is diuided, and giuen to the *Medes*, and *Persians*.

Say Princes, say Pesants, say all, corruption thou art my father, rottennes thou art my mother, wormes and vermine yee are my sisters, yee are my brethren; say graue, thou art my bed; sheet, thou art my shrine; earth, thou art my couer; greene grasse, thou art my carpet; death demaund thy due, and thou gathering host *Dan*, come last, swewe all away.

Job. 17. 13. And now my brethren that all is gone, where

Numb. 10.
25.

where is the remaine of our religious hope?
spes in olla: nay spes in urna. There is hope
in the graue: so saith *Isaiah* the sonne of *A-
mos*, in this place, of all the Prophets most
truelie. Euangelical, and of all the Euangelists most
Propheticall.

In which Scripture, for the better carry-
ing away of the whole, you may obserue
these special points. First, gladsome tydings
from heauen, and what it is: *peace to the
soule, and rest to the bodie.* Secondly, gladsome
tidings from heauen, and to whom it
is: *to all such as walke before him.* Euerie
word if you weigh well, truelie Euange-
licall; I meane good newes from a farre
countrie; gladsome tidings of heavenlie
things.

Division.

What more acceptable then the welles
of sweete water to a thristie soule? what
more pleasing then to heare of peace, in the
time of warre? what so to be desired in this
moyling world, as after toyle to heare of
rest? And what so comfortable to check
all misericordie, as to heare of mercie? And fully
to be assured, that in the middest of death,
we are in life, and that *peace shall come.*

This impression of immortalitie, and as-
sured hope of deliuerance, from daunger,
death,

death and miserie, hath euer possessed theis
hearts of Gods Saints, and beene as it were, vnto
a niale of the sanctuarie, to keepe them in for
life, and fasten them to a further hope of fu-
ture perfection. Thus *peace shall come.*

Job in the plea of all his miseries (as hee loue
thought) endles, eascles, and remediles, to whiche
the weake and fillie eye of flesh and blood; crud
yet vpon a better suruyc, with the single per-
eye of faith, helde by this verie hope, and no
none other: *Peace shall come.*

For when hee had grieuouslie complai-
ned, that the Lord had hedged vp his waies yet
that hee could not passe, and set darkenesse all
in his paths; when hee had spoiled him of
his honour, and taken the Diadem from his
head; when he had destroyed him on cue-
rie side, and remoued his hope like a tree; *see C*
when this armies of afflictions came toge-
ther, made their way vpon him, and cam-
ped about his tabernacle; when his bre-
thren were remoued farre from him, and for
his acquaintance were strangers vnto him; *I kno*
when his neighbours had forsaken him, *shall*
and his familiars had forgotten him; when
his household seruants both men & maides, *vo*
tooke him for a straunger, and would not of
answere him, though hee prayed them with
his

Eccles. 12.

xi.

Job 19. 9. 9.
10. 11. 12.
13. 14. 15.
&c.

ssed the his mouth; when his breath whs straunge
 t were, unto his wife, though he besought her too,
 hem in for the childrens sake of his owne bodie;
 e of su- when the wicked despised him, his secret
 e. friends abhorred him, and those whom hee
 (as hee loued, were turned against him : finallie,
 diles, to when beside these great losses, and inost
 blood; cruel vnkindnesse, he was tucht in his own
 e single person, so as his bone clae to his flesh, and
 pe, and he onelie escaped with the skin of his teeth;
 complai- yet in all these dolours, thus he demurred,
 is waies *Peace shall come*: though in different words,
 kenesse yet in equall sense, hee made it the issue of
 him of viuit. *I know that my redeemer liveth, and bee*
 com his *shall stand last on the earth: and though after*
 on cue- *my skin, wormes destroy this bodie, yet shall I*
 a tree; *see God in my flesh, peace shall come.* Oh that
 e toge- these wordes were now written! Oh that
 d cam- they were written; euen in a booke, & gra-
 his bre- uen with an iron pen, in lead, or in stome
 m, and for euer, to the solace of all distressed Saints.
 to him; *I know that my Redeemer liveth, & that peace*
 en him, *shall come.*

David, euen distressed David, anchored
upon this hold, when tossed vpon the seas
of worldlie woes, he felte the froth and furie 1.S.1 17.11
of Santes rage; and Doegs despite; the re- 1.Sam.22.
bellion 9.10.

2. Sam. 15. bellion and incest of his owne children; besides
 2. King. 1. 5. the horror of his proper sinnes, which night
 2 Sam. 13. 1. by night caused him to water his couch with
 Psal. 6. 6. teares: all these surges had sunke his soule,
 had not his eyes been fixed vpon this pro-
 montorie bona spei, *Peace shall come*: which
 vndoubtedly he felt in his heart, when hee
 spake with his mouth, and said, to the solace
 of his shrinking soule: *I should utterly haue
 fainted, but that I beleueed verely to see the
 goodnes of the Lord in the land of the living:*
 Psal. 27. 13. *O tarie then the Lords pleasure, be strong, and
 he shall comfort thy heart.*

Phil. 1. 21.

Paul is powerfull in this kinde of plea-
 ding, and if you marke it well, in the course
 of all his Epistles, you shall finde, that euer
 as afflictions were multiplied, his ioyes
 were increased. *Death was to him an adua-
 tage: dissolution was his desire; and to be with
 Christ was best of all: Peace shall come*, was
 his plea against all the iissues of death and
 doome.

2. Cor. 11.

23. &c.

When in labours more abundant, in
 stripes aboue measure, in prison more plen-
 tiously, in death often; when of the Iewes
 faine times he had receiued fortie stripes saue
 one; when thrise beaten with roddes, once
 stoned, thrise hee had suffered shipwracke,

and

and beeene in the deepe sea both night and day; when in iourneyings often, in perils of water, in perils of robbers, in perils of his owne nation, in perils among the gentiles, in perils in the citie, in perils in the wildernes, in perils in the sea, in perils among false brethren, in wearines and painefulnes, in watchings often, in hunger and thirst, in fasting often, in cold and nakednes: and to conclude, when beside the things that were outward, hee was combred daylie, and had the care of all the Churches; yet here was his hold, and to this hope was hee fastned,

I account that the afflictions of this present time, are not worthie of the glorie which shall bee shewed unto vs. Therefore we faint not (faith the blessed Apostle vpon the like p[re]lea) but though our outward man perish, yet the inward man is renewed daylie; for our light afflictions which is but for a moment, causeth unto vs a farre more excellent and eternall waight of glorie: While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall, but the things which are not seene, are eternall. Peace shall come.

Paul, Paul, this issue of life and soule-solace; this heauenlie hold, and spirituall ra-

H uisflement,

Rom.8.18.

2.Cor.4.16.

17.184

uishment hath made thee to forget all that
 Pbil.3.13. is behind, and to hold hard vnto that marke
 14. which is before, even *Iesus Christ*, the authour and finisher of thy faith. Here in
 Col.3.3.4. grace, thy life was hid in Christ, and for that

 now in glory it doth appeare in Christ: happy place, happy *Paul*, happy shrine,
 1.Cor.10.11 happy Saint, so to bee blessed both in life,
 and death: & woe vnto vs, vpon whom the
 ends of this world are come, if being com-
 Heb.12.1.3. passed with so great a cloud of witnesses, wee doe
 not cast away every thing that presseth downe,
 and the sinne that hangeth so fast on, running
 with patience the race that is set before vs, and
 looking unto *Iesus* the anchor and finisher of
 our faith: who for the joy that was set before
 him, endured the croffe, and despised the shame,
 and is yet at the right hand of the throne of
 God.

2. *VVofull wants.* And here me thinks, vpon the sensē and
 sight of sin, which swarineth euerie where,
 to the subuersion of states, and destrucci-
 on of soules: I finde no cause of such so

Ephes.4.17. great excessegas that with men, there is no
 18.19. passion of their mortallitie: there is no im-
 Passion of mortalitie. pression of their eternitie. For and if there
 were, assuredlie then oderunt peccare boni
 virtutis amore: oderunt peccare mals formidi-

ne paene. The good they would not sinne in loue of vertue, and the euill they durst not sinne for feare of punishment. Did the sinner but thinke of this, that *Tophet* is prepared of old, and that euen for the mightie as well as the meane; it is prepared: That the gulfe thereof is deepe & large, and the burning is fire & much wood, with the breath of the Lord, like a riuier of brimstone, still to kindle it: I say, had hee but a passion of these things, little do I doubt but his heart would fall, his soule would shrinke, and hee would leauue sinne for feare of punishment.

To passe ouer a due regard of these things; and to come to the tenth of our lost time, and careless dayes, pitifullie spent ^{1. Pet. 4. 3.} ^{4. 5. 6.} and wasted in wafull securitie. Did wee but afford our soules though extraordinarie, yet any the least meditation of the shortnes of our life; more brittle the glasse; more light then smoke; mere swift then winde. 2. Of the day of our death; sure in the end, vnsure in the time, and bitter when it commeth. 3. Did we but with feare foresee, ^{dt. Revel. 6. 17.} ^{Act. 17. 31.} *et Deum vultus*, a day and a God of reuenge, by a iudge; infallible for his wisedome; inflexible for his iustice; infugable for his power; when to call vpon the mountaines,

Luk.23.30. taines, cadite, cadite, fall vpon vs, fall vpon vs,
will be too late. 4. And finally to close with
hell, to the horrour of all hellish hearts:
I*sa*i.66.24. could we but feele in heart and semblance,
the *intolerable* paines of hell, endles, easel-
les and remedies in the damned; would
much abate the heate of our finning, strike
it in the blade, breake it in the head, and
kill it at the heart.

Amen. 5.16. But alas, and *Woe unto vs*, that euer wee
b.1.12. liued to see such excesse of finning with all
1.1.22.12. states, in all securitie. *Hanibal ad portas.*
13.

*Imminet mors, indicium dei, infernus, omnia
horrenda: & quasi nihil ad nos, ridemus, Iudicium
peccatorum, peccatis adiicimus.* Death is
at our doores; iudgement is ouer our heads;
hell is at hand; all horrible: and yet with-
out horror we laugh, we leape; we daunce,
we play, we lie vpon beds of iuorie, and stretch
our selues to the full of our foltie: wee eate the
lambs of the flocke, and the calues out of the
stall; we sing to the sound of the violl vaine de-
lights; and we inuenient to our selues instruments
of musike like David: as hee to the seruice
and honour of his God, so we to please our
vnsanctified affections, and extrauagant
lusts. But good Lord how long? how long

Reuel.6.10. without measure shall wee prouoke thy
maie-

maiestie ? How long without repentance shall wee behold our miserie ? How long without compassion shall wee looke vpon Zach. 12.10 him whom wee haue *pierced* ? How long by swearing, and lying, and killing, and Hos. 4.1-2. stealing, and whoring, shall sinne breake out, and blood touch blood ? Oh Lord thou knowest : *Pedibus timor addidit alis* : Feare forceth flight. Oh set thy feare Lord before our face, so settle it in our hearts, as henceforth wee doe no more consult with flesh and blood, but readilie obey thy heauenlie Gal. 1.16. Act. 26.19. call, by flight from sinne, for feare of iudgement.

2 As for the second cause of our excessive finning, to wit, the insensibilitie of peace Impression of eternitie. to come, of future rest, of heauenlie being, passions of our ioy, and impressions of our eternitie; I say the want is wofull, but the feeling is of force to beate backe Sathan, with all his retinue, either of sinne, death, hell or doome. It made *Paul* to forget not 2. Cor. 12.3 onely sin, but himselfe to, and say, *Whether in the bodie, or out of the bodie, I cannot tell, God be knoveth; but I feele things that are unutterable.* It made the Disciples in the transfiguration vpon the mount, to translate Math. 17.4 their thoughts from mortall mould, & say,

in sense and feeling of that heauenlie be-
ing, *Bonum est esse hic: It is good Lard for vs
to bee here, let vs make tabernacles.* It made
*Simeon say with solace, when hauing laid in
his heart, what hee lapt in his armes ; euen
sweete Christ, the rauishment of his soule :*
*Lord now lettest thou thy seruant depart in
peace according to thy word : mine eyes haue
seene thy saluation. I feare no sinne ; I dread
no death ; I haue liued enough, I haue my
life : I haue longed enough, I haue my loue :
I haue seene enough, I haue my light ; I haue
serued enough, I haue my Saint : I haue sor-
rowed enough, I haue my ioy : sweete Babe,
let this Psalme serue for a lullabie to thee,
and a funerall for mee : Oh sleepe in my
armes, and let me sleepe in thy peace.*

Luk. 2. 29.

And here out of *Simeon* would I raise a
doctrine. *Simeon* had it by reuelation from
God, that he should not taste of death till
hee had seene the Lords *Christ* ; nor doe I
thinke, but that God in like lenitie, doth
and will deale with all his Saints, and never
suffer the good and righteous to depart out
of this world comfortlesse. *Moses* saw the

Luk. 2. 25.
36.

Num. 27. 12

Num. 20. 28

1. Kng. 1. 30

land of promise before hee died. *Aaron*
saw his sonne *Eleazar* in his roome before
hee died. *David* saw *Salomon* his successor

ere

ere he died. *Ezekias* saw his house in order ^{2. Kjn. 20. 1}
 ere he died. *Christ* was glorified vpon the ^{Matth. 17.}
 holy Mount ere he died. *Stephen* saw y^g glo-^{Act 7. 55.}
 rie of God, and *Iesus* standing at the right
 had ere he died. And *Simeons* sight of *Christ*
 ere he died shall be to me, and I hope to all
 the Elect of God, an assured symboll or sa-
 crament of the certaintie of our saluation
 by faith, in and by the sight of our sweet Sa-
 uiour, whom wee shall behold in soule and
 spirit, ere we leaue this life. *Amor transit in*
amatum; nec finit amantem esse nisi ipius, sed
amati: Loue doth symbolize, and the mind
 is not where it liues, but where it loues. *Ter-*
ram diligis, terra es: aurum diligis, aurum es.
Deum diligis, non audeo dicere Deus es: audi
tamen scripturam dicentem, an non ergo dixi, ^{Psal. 82. 6.}
quod dij estis? Doeſt thou loue earth? thou
 art earth. Doeſt thou loue gold? thou art
 gold. Doeſt thou loue God? (I dare not say
 thou art God) yet heare the Scriptures spea-
 king, Haue not I ſaid ye are Gods? As and
 if the author ſhould ſay, out of the fami-
 liaritie wee haue with God, wee are made
 partakers of the diuine nature, according
 as his diuine power hath giuen unto vs, all
 things that pertaine unto life and godlieneſſe,
 thorough the knowledge of him that hath

^{2. Pet. 1. 3.}

called vs unto glorie and vertue.

Good Ignatius confirmed this doctrine, as in life, so in death; for *qualis vita fons ita*. Of whom it is reported that being opened, they found in his heart, the fruit of his faith and daily meditation, written in letters of gold, to this effect. *Amor meus crucifixus est, My loue is crucified.*

Learned Cruciger confirmed the same, when dying he said: *Inuoco te Deus, fiducia filii tui, lucte languida, tamen aliqua fide: Oh God, I call vpō thee in confidēce of thy son, thogh with a faint faith, yet with some faith: and I am encouraged so to do, for I see him in glorie, whom I haue followed in grace.*

Not can I passe in silence, what fell out in experience not long-sithence, at the memorable death of a memorable Saint in this our countrie; a Gentleman, Scholler, and Preacher, rarely qualified both in life and death. *Oxford* will witnesse the one, and *Heaton Hall* the other, where it pleased GOD to call to his mercie that worthie man, and powerfull Preacher Master *John Holland*, Bachelor of Diuinitie, a burning Lamp consuming it selfe, to lighten others; for God in mercie called him by a linging sicknes, which staied til he was ready, & prepared

*M. John
Holland.*

pared him to such an end, as seldome I haue
heard, but yet never saw the like in any.

To passe the course of his sicknes in much
patience, yet with great passion; and to
come to his end, when he put in practise the
fruite of his godlie life: It pleased him the
day before hee dyed, as formerly often, so
then more egerly, to call for the holy Bible,
with these very words, *Come, O come, death
approcheth, let us gather some flouers to com-
fort this houre:* and turning with his owne
hands to the 8. Chapter of *Pauls Epistle to
the Romanes*, hee gaue me the booke, and
bade me reade: at the end of euery verse he
made a *Selah*, or pause, and gaue the sense
in such sort and feeling, as was much (wee
saw) to his owne comfort, but more to our
joy & wonder. Pitie it were those speeches,
with other his writings, should bee buried
with him, and kept in priuate from the
publike good of many. Hawing thus con-
tinued his meditation & exposition for the
space of two houres or more, on the sodain
hee said: *O stay your reading, what brightnes
is this I see? Haue you light up any candles?*
To which I answered no, it is the Sunne-
shine, for it was about 5. a clock in a cleare
Summers cuening. Sunne-shine (saith he)
nay

nay my Sauiour shine: now farewell world
 welcome heaven, the day-stirre from an
 high hath visited my hart: O speake it when
 I am gone, and preach it at my Funerall:
 God dealeth familiarly with man. I feele his
 mercie, I see his maiestie, whether in the bo-
 dy, or out of the body, I cannot tell, God he
 knoweth, but I see things that are vnutte-
 rable. So, tauished in spirit, he roamed to-
 wards heauen, with a cheerefule looke, and
 soft sweete voice, but what he said, we could
 not conceiue. At last shrinking downe a-
 gaine, he gaue a sigh, with these words: *Ab,
 yet: it will not be, my sins keepe me from my God.*
 Thus that euening, twice rising, and twice
 falling, with the Sunne in the morning fol-
 lowing, he rise then never to fall, when a-
 gaine raising himselfe, as *Jacob* did vpon
 his staffe, hee shut vp his blessed life, with
 these blessed words, *O what an happy change*

*Heb. 11.21. shall I make? from night, so day? from darke-
 nes, to light? from death, to life? from sorrow,
 to solace? from a factious world, to a heauenly
 being? O my deare brethren, sisters, & friends!
 it pitseth me to leaue you behinde: yet remem-
 ber my death when I am gone, and what I now
 feele, I hope you shall finde ere you die, that God
 doth, and will deale familiarly with men. And*

now

now thosse firie Chariot, that came downe to
fetch vp Eliah, carry me to my happy hold: and
all ye blessed Angels, who attended the soule of
Lazarus to bring it vp to heauen, beare me.
O beare me into the bosome of my best beloved.
Amen, Amen, come Lord Iesus, come quickly,
and so he fell asleepe.

I say the trueth my brethren, I lie not,
my conscience bearing me witnesse in the
holy Ghost, with an appeale from my owne
credit, to the right worshipfull his brother, Richard
and all the standers by, to iustifie what I Holland
haue said, in comfort of their owne soules Esquier.
and warrantie of the doctrine I ayme at,
which is to proue, *That God never suffereth* ^{Note well.}
his elect to depart this life comfortlesse; nor will
I am perswaded call them hence, till they haue
seen with Simeon the Lords Cbrist, either in
soule, spirite, body, or both.

The life of this perswasion, is the death
of sinne, and such hope of eternitie, is the
reuenge of iniquitie. Fie vpon sinne, whilst
I behold my Sauiour: fie vpon shame, whilst
I behold my glorie: Heauen is my hope,
the visions of my heart, are the impres-
sions of my ioy; and ^{* To wit, ebo} *revelations are expi-
ations to all Gods children; they haue beene
they are, and they will bee, neuer wanting* <sup>over exten-
sion or in-
ternall.</sup>
in

in supplementum fidei, to helpe faith.

And for conclusion of this point, remem-
 ber *Lots wife*, was Christ his aduertisement,
 to inure vs with a forgetfulnes of our owne
 people, and our fathers house, that the Lord
 might haue pleasure in our beautie: but so
 to looke vpon Zoar, and flee thither, was
Lots sanctuary: *O* it is but a little one, and my
 soule shall lise. What is *Sadome*, other than
 this sinfull world? And what is *Zoar*, other
 than that heauenly being? *O* let me take
 you by the hand, bring you out, and say
 with the Angell, *Escape for thy life, looke no
 behind thee, neither tarry thou in all the plaine,
 escape into the mountaine least thou be de-
 stroyed.*

And let this suffice for the first circum-
 stance of my text, as balme from heauen to
 sweeten our miseries in this life, and to bury
 our iniquities in the graue. Now passe wee
 from the peace of the soule, to the rest of
 the bodie, and quiet of both, vrged by the
 Spirit, in the second place, as an Antidote
 to preuent a poysone much infecting all no
 flesh: who without all comfort of future
 blessednes, do, to the hazard of their soules,
 stand doubtfull of the resurrection, as also
 of the rest of their soules, after they be de-
 parted.

parted. The one sort are the *Atheists*, the other are the *Papists* of these dayes & times: but the text is powerfull to put backe both *owne Jordanes*, that the *Israel* of God may enter ^{10.3.15.16} the *Lord Canaan* without crosse or feare. For if the ^{17.} *Lords elect* shal rest in their beds, they shall *rise* from their beds. Rest implieth a resur-
and my *resurrection*, when the time of *refreshing* shall ^{Act.3.29.} come. It is an improper speech to say, hee ^{20.21.} *resteth*, who never riseth. It may bee some *take* go to bed who never rise, strooken with a *and say* deadly sleepe or lethargie, but none to the ^{10.5.28.29.} *ake no* grawe, but out he must, at the generall som-
plainte, *mons* of all the world: for the trumpet shal *be de-* sound, and the dead shall rise. *If a man dye* ^{10b.14.14.}

*Shall he live againe? Then all the dayes of mine
circum-
auen to
to bury
sue we
rest of
by the
ntidote
ing all
soules,
as also
parted.*

Againe for the second: If after our death we rest in our beds, and as it is in another place, such blessednes accompanieth saints *who dye in the Lord, that they rest from their* ^{R.uel.14.} labours: then after death, no place of paine, no punishment, no Purgatorie. Is there ^{No Purga-} *torie.* light in darkenes? is there truth in error? as also is there ease in paine? rest in labour? good in euill? sweete in sorrow? Is there

a purging fire in hell must fyne vs for hea-
ven? Sweete Christ, where then is thy rati-
onall bloud? Which alone, say we, nothing else,
and none other, purgeth our sinnes, ple-

I. Joh. 1.7. and none other, purgeth our sinnes, ple-
Act. 4.12. deth our cause, and purchaſeth our place. God,
I. Joh. 2.1. Wee neede no other ſacrifice, we neede no
to be

Act. 20.28. other aduocate, wee neede no other key to
open to vs the port of the paradise of God. For
And if the bloud of *Iesus* pleade better
things then the bloud of *Abel*, for the bloud

Heb.12.24. of *Abel* cryed reuenge, but the bloud of
Christ cryed pardon, pardon: then stay
your bulles, and drops of your leaden diu-
nity: downe with your *Dagan* and *Babel* to dea-
Heb.9.14. of all conuulfion, by shrift, shrine, merit,
Jer.23.21. or medall, all too light, to ballance with
the bloud of the Lambe: for what is chaffe to such
corne?

It pities my heart to see the desolations of
Christendome, & of this my deare Coun-
try in many places where millions of ſouls
are fillilie lead by bad and blinde guides, and the
factious *Iefuits*, and ſeditious ſeedſmen; inuite
lead I ſay from the bloud of *Christ*, to the publick
bloud of *Hales*, and *Becket*: from the fire and ſha-
upon the Mount, to the painted fire of Pur-
gatory, Poets fayes, and heathenish helps, lord
Romish institutions, decretals apostatical, trem-
lying

*Tu per Tho-
me ſanctus-
nem, quem
pro te impē-
dit, fac nos
Christe ſcan-
dere, quō
Thomas
ascendit.*

or hea- ying oracles, illusions, and flattering diui-
is thy nations. This they doe, and this they dare
else, see, without care of conscience, feare of
plea- God, or faithfulness to his cause, which wit-
place. ingly and willingly (I verely thinke) they
ede no to betray, to make good their hellish He-
key to archie, and Babel of all confusion.

God. For what grosnes is this, besides the im-
better iety, to thinke a people euer so foolish, as
bloud should take out this lesson, to carrie to their
oud of traues, *from the liuing to the dead*; yea, and *Isai. 8.19.*
n stay hat in plea of saluation to: from the liuing ^{20.} *1.Theff. 1.9.*
n diu- God, to dead idols: from the liuing word, ^{10.}
Babel to dead traditions: from the living bread
merit, heauen, to a dead calfe or cake at *Dan*,
e: with and *Betbel*: from the bloud of Christ that
affe to iueth life, to the fire of Purgatory that
ringeth death?

ons of When Christ bleeding vpon the tree, had
Coun- tered this voyce, *consummatum est*, it is *Ioh. 19.30.*
f souls finished, he gaue vp the ghost. Thus he said,
uides, and thus hee suffered, not for himselfe as a *2.cor. 5.21.*
lsmen; private person, but for vs his members, a
to the publicke good. Shall hee say *it is finished?*
the fire and shal we say it is not finished? The Lyon *Amos. 3.1.*
of Pur- th rored, who will not bee afayd: The
helps, lord hath spoken, who can but tremble?
aticall, tremble for feare ye faithles generation,
lying ^{11.} who

who dare yet say it is not finished? Saints in heauen, helpe fire in hell, Purgatory play thy part, purge to the full: an thou Pope president of this Limbo lake, rule at thy pleasure: helpe in, helpe out, and

Distinct. 4. *vpon displeasure thou thrust Myriades cap. 51. papa soules into hell, yet let none be so bold to aske, Why doest thou so? It is enoug O it is inought to make good with this, a your doctrine: *Sic volo, sic iubeo, stet prorata one voluntas.* Aske no questions: search n scriptures: seeke no reasons: I haue sayd is inough: my pleasure is a precept; counsell, a commaund; and my will is a reason And now mee thinkes whilst I haere thee say, without word of God, or warrantie of reason: Heare heauen, help purgatory, pardon pope, that is to say, pray saints, purg fire, speake indulgence, for the rest and ease of soules departed: (a check to the bloudie my Christ, to the truth of my text, & quiet of the saints that gone are) I cantnot but say as Job sayd of his friends, *Miserable comforters are ye all: Suffer mee a little to speake and when I haue spoken mocke on.**

I say, the saints in heauen vpon whom you call, to whom you pray, and before whose images you so prostrate your selues

*Saints beare
us not.*

Is

I say they heare you not, and for that, they
helpe you not; they rest from their labours,
and their workes follow them, and not
yours: I say no such workes of wickednes,
as your prayer to them is, whereby you *rob* *Psai. 42.7.*
God, to clothe a Saint. To the profe where-
of, for that you say our doctrine is new, and
of yesterdaies birth, *The daies shall speake, and Job. 32.7.*
the multitude of yeares shall teach wisedome.

Saints in heauen heare not; Saints in heauen
helpe not; Saints in heauen haue no sense *1.King. 8.*
of our miseries: it is no new doctrine: it is *39.*
ancient; it is heauenly; and hee that hath *2.Chron. 6.*
carest to heare, let him heare. *30.*

*Augustine in his booke De cura habenda August. de
pro mortuis, teacheth, Animas Sanctorum in cura hab.
caelis esse, nec interesse nostris his terrenis ne- pro mort.
gotijs: That the soules of the blessed are in cap. 13.*
heauen; nor doe they respect our affaires
here on earth; as and if he should say, Cease
your praying, for no more doth their affe-
ction reach yours, than your prayer doth
reach them. And this doth he prooue, by
these reasons sound and good, vnanswe-
rable, if truth might preuaile, when it plea-
death on earth, as whē it iudgeth in heauen.

And first he beginneth with his mother
Monicha, dead and gone, whose affection

*Against the
popish inua-
cation of
the dead.*

towards him, in life was euer such, as hee
 thought could not but reach him from hea-
 uen, if Saints had feeling of our miseries
 here on earth: *Vt volet accipiat quisque quod*
dicam, sayth the Father; Let men iudge of
 my words as they please; for that I may say
 nothing of others, yet dare I say of her, *Si*
rebus viuentium interessent anima mortuorum,
me ipsum pia mater nulla nocte desereret, quem
terra marique secuta est ut mecum viueret. If
 the soules of the dead did respect the af-
 faires of the liuing, then my deare mother
 would neuer faile me night or day, who by
 sea, and by land, followed me in this life to
 liue with me. *Absit enim ut facta sit vita fœ-*
liciore crudelis &c. Be it farre away, that a
 blessed life should make her more vnkind,
 or cruel; so as in al the anguish of my soule,
 neuer felt her solace, who whilest shee liued
 could neuer abide to see me sad. But without
 al doubt, *quod sacer psalmus personat, veris est*
quoniam pater meus & mater mea dereliquerunt
me; Dominus autem assumpsit me: because my
 father & my mother haue forsaken me, the
 Lord hath taken me vp. If then our fathers
 do forsake vs, how can they care for vs: and
 if our fathers do not care for vs, *qui sunt illi*
mortuorum, qui norunt quid agamus, quidam
paria

patiamur: who are they amōg the dead, that know what we do, or care what we suffer?

2 A second reason is taken out of *Isaiah* the Prophet, who moned in miserie, after a deliuernce, and greatlie complained of mercies with-holden, and compassions restrained, gained at no hand, but at the hand of God: nor was pitied of any, but of himselfe: and for that he saith, *Doubtlesse thou art our father, though Abraham be ignorant of us, and Israel know us not, yet thou Lord art our father, and our redeemer: thy name is for ever.* Whereupon the father concludeth, with an argumēt drawn from the stronger, *Sicut Patriarcha quid erga populum ex his procreatum ageretur ignorauerunt, &c.* If two so great Patriarches were ignorant, what should become of that people themselues had begotten; and frō whose straine should spring by promise, *Christ* the father of all the faithfull? If *Abraham* being the friend of God, yet could neuer enter into that secret: nor *Israel* as preuailing with God, yet neuer obtained such a blessing, as once dead, either to know, to ease, or helpe their posteritie, in life or death: then *bush* to heaven, and to all that therein is, except God, al are ignorant, none can know, none

Isai. 63.16.

Iam. 2.33.

Gen. 32.31.

can help, none can heare, none can ease our plaint, or paine, either in earth, or elswhere.

3 His third argument is drawne from the memory of blessed *Iosiah*, vnto whom *Hul-dah* the Prophetesse pronounced this bles-sing from God, that he should dye, and bee gathered vnto his fathers before he saw the euils which the Lord had determined vpon that place and people. Her words be these:

2.King. 22. *Thus saith the Lord, because thine heart did melt, and thou hast humbled thy self before the Lord,*

16.30. when thou heardest what I speake against this place and against the inhabitants of the same: to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it saith the Lord.

Behold therefore I will gather thee to thy fa-thers, and thou shalt bee put in thy grane in peace, and thy eyes shall not see all the euil which I will bring upon this place. Hereupon I in-serte with the father, *Hos putamus quietos, quos inquieta vita viuorum solicitat?* May we think them at quiet whom the trouble-some sturs of this world may vexe? I trow no, for doe but suppose, that the Saints in heauen did behold the miseries here on earth; Princes the subuersion of their king-domes; Noblemen of their houses; Gentle-men

men of their lands, line, and families; did fathers see the sinnes of their sonnes, and mothers the shame of their daughters, clad with pride, fed with idlenes, and shod with bloud, to the destruction both of their bodies and soules; finally, did heauen but heare, see, or feele with passion, how *Sion* is Lam. 1.4. wasted, her stones lye buryed in the dust, and there is none to pitie her desolations; did they but see the grasse of the earth diepred with the bloud of the saints, by *Anti-Turke and christ in the east, and Antichrist in the west; Pope.* banding themselues together against the Lord, and against our *Christ*, the one to destroy the honor of his person, the other of his offices: I say, if Saints in heauen had a sense and feeling of these miseries, woes, and calamities, small were their rest, little were their ease, and heauen were no hold for happiness.

If the presence of God were vpon hell (as on faith, *infernus in amoenum convertere-
retur Paradisum*) it would become the port of Paradise: so contrarily, it may be sayd, if the presence of our sinnes, woes, and calamities, should pester heauen: if earthly miseries, hellish horrors, and (as our aduersaries wil haue it) Purgatories plaints should

reach the saints; then shoulde heauen bee turned into hell; rest into toyle; peace into warre; and blessednes into bane.

Job saw this, when hee faid of the dead,
Job.14.20. he changeth his face, when thou castest him a-
21. way, and he knoweth not if his Sonnes shall bee honorable, neither shall he understand concerning them, whether they shall be of lowe degree.
Whercunto accordeth Augustine in another place: The sonnes of them that are dead, are there where they doe not see, nor heare what things are done or chaunce in this life: such is their care for the liuing, that they know not what wee doe: euen as our care is for the dead, that wee know not what they do.

*August.lib.
de spiritu
& anima
cap.39.*

For conclusion of this point (that I bee not tedious) say no more eyther for your selues, or ouer your dead. Heare heauen; helpe saints; send peace; giue rest; they see you not; they heare you not; nor haue they feeling of your miseries. Your *ora pro nobis* is out at doores, and your *Missa requiem*, is a pregnant idoll. Popes pardons are bables for Pagans to sport withall; and like the mad *Gaderen*, you hunt the graues of the dead, to grieue the liuing, taking vp these and such like stones, to wound your selues, and

Mark.5.2.

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and build vp your Babel of all confusion. *Heb. 6.9.*
But of you my brethren, I am perswaded bet-
ter things, and such as accompany saluation;
though thus I speake: for God is not vngrie-
ous that he shoulde forget your worke and labour
of loue, which you shew towards his name, gi- *Heb. 13.15.*
uing him alone the sacrifice of your pray- ^{16.}
*ers and praises: saying with holy *Job*, my*
*witnes is in heauen. And with the sweete *Job. 16.19.**
*Psalmist, Whome haue I in heauen but thee? *Psal. 73.25.**
and whom haue I in earth besides thec? As also
*with blessed *Hester*: O my Lord, thou onely *Hest. 14.3.**
art our King, helpe me desolate woman, which
*haue no helper but thee. And for the dead, *Ecclus. 3.8.**
*take this from *Syracides* for a memento. For- ^{21.23.}*
*get it not, seeing he is at rest, let his remem-
brance rest: cease thy prayers, thou shalt do him
*no good, but hurt thy selfe.**

2 Now to come to the second support, *Purgatorie*
I meane our aduersaries bath, to supple and easith not.
ease their dead, before they come to hea-
*uen: and for that they cry help *Purgatorie*,*
purge fire; heathenish in devise, hellish in
practise; and Romish for gaine. That I may
say no more, I can say no lesse of that popish
puddle, if I say the truth; but as the Apostle
*sayd of an idoll; *I dolum nihil est*; so say I of *1. Cor. 8.4.**
*Purgatorie, *Purgatorium nihil est*; it is none*

of Gods creatures; it is none of Gods ordinances: it was neuer in his counsell; and for that it can neuer stand with his prouidence.

Judg. 15.4.

*Prooue these
points yee
Papists.*

Nay if you reade the approuers of it, who loue it most, and like it best, you shall finde the like *Sampsons* foxes, tyed by the tayles, but deuided in the heads, burning the corn of the *Philistims*, whilst *Israels* sheaues stand upright: I meane consuming themselues, whilst they cauill with vs about a birth of no being: for if they could but agree at home, ere they warre abroade, 1. where the place is, 2. When it began, 3. how long it shall continue, 4. who is there punished, 5. what is the paine, 6. and lastly, who bee the tormentors: happily it might make vs to sound a retreat, and moue a parley. But when in all, or most of these, they are at odds with themselues, I trust (by the grace of God) they shall neuer be at eu en with vs, or with any that feare the Lord in truth.

It would require a longer discourse, then now I can stand vpon: to descend into each of these particulars, beeing limited with the time, mine owne weakenes, and your wearines; yet if any man doubt, let him demurre with mee vpon a further tryall, and

con-

conference, when I shall (if God will) satisfie him to the full ; that in all these feuerall points , they doe nothing else but agree to disagree : in the meane time I dare a-touch as first I did, that purgatorie is not at all.

1 That it was neuer knowne in the *Exod. 24.8.* Church of *Israel*, or a doctrine sprinkled *Numb. 12.7* vpon that people , with the blood of the *Exod. 25.40* old couenant by *Moses, who was faithfull in Gods house, and deliuered all bee saw upon the mount.*

2 That purgatorie hath no foundation in the new Testament, and that the blood of Christ neuer taught it in that couenant ; but was of it selfe sufficient to purge and *Gal. 3.13.* preserue *ram apena quam à culpa : though Ro. 8.3.3.* our aduersaries say contrarie.

3 That neither the Primitiue Church, nor the Fathers of the same, for the space of manie ages, did euer acknowledge the purgatorie of the Church of Rome. I say God neuer ordained : Scripture neuer taught : spirit neuer guided : father neuer agreed vpon such a doctrine : but as they that were conuerted to Christ at the first ; whether from *Indiasme, or frō Paganisme*, did bring with them, either their ceremonies, or their opi-

opinions; so in this error, as in others.

Plato taught it in his schooles; *Virgil* in his rythmes: both Pagans Papising. *Bonaventure* at all auenture, and *Durand* not dangerous of the doctrine; haue taken it vp; both Papists Paganising. To iustifie what hath bin said of old: *Pictoribus, atq[ue] poetis quidlibet audendi semper fuit aqua potestas.*

Horace.

*To Painters, to Poets (to Papists) of skill,
Hath euer bin graunted to faine what they will.*

For the proofe of al these assertions, I referre you to the worthie writings of that

*The light of noble Berrean Lord Philip of Mornay; Iu-
France, the men Gallie, mastix Roma, in his treatise of
scourge of purgatorie, laid downe in his third booke
Rome. of the sacrifice pretended in the Massie.*

1. Pet. 1. 3.

And now for conclusion of this point, in clearing of the truth, pitifullie dearned with these clouds of error, let these few Scriptures, and Fathers dispell the fogge; so as the sunne of righteousnes may shine in your hearts, and beget you to a better hope.

*A voice from heauen hath said it, and you
Reuel. 14.13 may beleue it; Blessed are the dead that die in
the Lord (Amodo) euuen now, for they rest from
their labours. In blessednes is no paine in rest
is no toyle, & if this happiness be Amoda,*

Euen

Euen straight vpon the dissolution ; there is no daunger by the way : there is no delay by purgatorie.

Paul hath sayd it, you may beleue it, *Phil. 1.21.* 
*Christ is to me both in life and in death aduantage, desiring to be loosed, and to be with Christ, which is best of all: as & if he should say, never can I lose by Christ, in life hee is my grace; in death he is my glorie : when I am gone, I *Joh. 14.26.* shall bee where hee is; not in paine, but in blis, where no fire shall purge, nor water *Reuel. 7.14* wash; having alreadie dipt my stole in the blood of the lamb.*

Christ hath said it, you may beleue it, his *Ioh. 17.24.* word is a warrant to your wearie souls. Father, I will that they which thou hast giuen me, be with me euen where I am, that they may behold my glorie, which thou hast giuen me. It is his will, and who dares wreit it ? the head will haue his members, the bridegroome his spouse, God his elect, and Christ his redeemed : and where will he haue them, but where he is ? and that is in heauen. Popish purgatory is no Palace for Christ his abode; ergo, no place for Christians to behold his glorie.

Nor hath Christ said it but sworne it to, in *supplementum fidei*, to help faith; that by *Heb. 6.18.* 

two immutable things, wherein it is impossible that God shoulde lie; First, promise: and Secondlie oth; wee might haue strong consolation. His oth is this, neuer to be reuersed: *Verilie, verilie, I say unto you, he that heareth my words, and belieueth in him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* O happie hearts! but thrise happie belieuers, for whose cause the Lord hath sworne, in certaintie of your saluation, and speedie passage from death to life, without tuch of fire, meede of merit, or need of Popish indulgence.

One faith well, *velox est sermo dei, & velocem desiderat habere sequentem.* The word of God is swift, and it requireth a speedie follower: if speed in following; much more in attaining: if speed in the bodie, much more when it hath put it off: if vnder the croesse we grone and goe forward, with how much more speede shall wee hasten to the crowne, when teares shall bee wiped from our eyes, and wee shall be translated out of this world, to raigne with God for euer? And if it bee true of a glorified bodie, that *Augustine hath, corpus est ubi voleat animus.* The bodie is straight where the minde will; how

Job. 5. 24.

Psal. 147.
15.

how much rather shall a sanctified soule, Eccles. 12.7
disburdened of the bodie, passe with speed
to him that gaue it.

Lazarus died, and was straightwaies carried into Abrahams bosome. The theefe upon the crosse died, and was that very day in Paradise. *Stephen* cailed and said, Lord Jesus receiue my spirit: and shall we doubt of his desire euen then answered? Christ cried vpon the tree, *Father into thy hands I commend my spirit*, and gaue vp the ghost; not downe the ghost; speedily, and without delay: yea, and I am perswaded that it is with euery Saint of God in his particular death,

Luk. 16.22.

Luk. 23.43.

Act 7.59.

60.

as it shall be at the generall doome, all shall be changed at the twinckling of an eye, at the last trumpe: for the trumpet shall blow, and the dead shall rise; so all shall be changed at the last gaspe, & euen in the twinkling of an eye, shall the bodie turne to earth from whence it came, and the soule to God that gaue it. *Nescit tarda molimina spiritus dei gratia*. The gifts and graces of God, are without delay: no delay in the creation: no delay in the redemption: no delay in the comming of the holie Ghost, for sodainely it fell: and shall we surmisse a delay after the dissolution; *after wee haue fought the good fight*,

Luk. 23.46.

Eccles. 12.7

The soules solace

fight, finished our course, and kept the faith. rona
 12114 the t
 no, there is a crowne of righteousnesse laid but
 vp for thee *Paul*, and for all them that loue land
 his appearing; I meane Christ who standeth C
Reuel. 2.10. ready with a *Croone* in his hand, ouer the trian
 head of all his Saints, euen when the flesh is whe
 off, to put it on. ted o

To goe by the streme of all the Fathers, pent.
 to wash out this error, would carrie me to satis
 a sea of matter, for the time impossible, and euer
 therefore I am enforced of much to take a due
 little, and of many a few, *Leonem ex vnguis* e
buss.

Ignatius in
bis 6. epi-
ble.

Ignatius hath these verie wordes truelie uou
 translated. *Alwaies reason requireth that whi-*
leſt we haue ſpace and time, wee ſhould amend
and correct our faults, whiſt in this life wee
haue occaſion giuen of repenſance: for it is of pu
 truelie ſaid, *After death there is no place nor*
time to confeſſe our ſinnes: whereunto accor- and
 deth that of *Jerome*. Whiſt wee are in this ther
 preſent world, either by prayer, counſell, or in fa
 comfort, we may help one another: but af- no m
 ter, not *Iob*, nor *Daniel*, or *Noah*, ſhall ob- ces;
 taine by any intreatie, but every one ſhall all; b
 beare his owne burden. with

Jerom in
Gai. 6.

Chrysſtome giueth the reaſon of both: bo
Hoc enim cunctorum tempus eſt; illud vero co-
ronarium, mor

Chrysſtome
beb cap. 2.
hom. 4.

ith. Noronarum, retributionum & premiorum; this is
sse laid the time of swaddles, bands, and bickerings :
at loue but that of Crownes, rewards and gar-
andeth lands.

Cyprian in his first treatise against Demet-
rian, doth fully subscribe to the same truth,
where he saith : *That after we be once depar-
ted out of this life, there is no more place of re-
pentance : there is no more effect or working of
satisfactions : life is here either lost or wonne ;
everlasting salvation is here provided for by the
due worshipping of God and fruits offaith.*

Augustine vpon his first conuersion, sa-
uouring of Gentilisme, was doubtful & said <sup>Aug. in ser-
mone de tē-</sup>
of purgatory, It may be there is such a place, ^{porc. Serm.}
and it may be there is none : but being fur- ^{132.}
ther grounded in doctrine, and confirmed
in faith, is resolute at the last, and said : *Let
no man deceive himselfe, there are but two pla-
ces ; and as for any third place, there is none at
all ; he that reigneth not with Christ, shall perish
with the diuell without all doubt.* And in his
booke *Hypognosticon*, he is yet more plaine, ^{Hypognosti-}
more full, more abounding in the beating ^{con.lib.5.}
backe of that deuised errore ; his words be
these : *The first place, the Catholique faith by
Gods authoritie beleueueth to be the kingdome
of heauen : the second place, the same Catholique
faith*

faith beleueueth to bee hell, where all runnagates & whosoeuer is without the faith of Christ shal taste everlasting punishment. As for any third place we utterly know none, neither shal we find in the holy Scriptures, that there is any such.

And as if he would never off this ground, till he had built vp the truth, and remooued all rubbish, hee is yet vpon that againe and againe. There be two habitations or dwelling places, the one in fire everlasting, and the other in the kingdome that never shall haue end.

There is no other place to correct our maners and conditions, but only in this life: for after this life, every man shall haue that that hee bath purchased unto himselfe in this world.

So then with these few, to shut vp the stremme of the rest, that still runne in the same current, and to close with their rectified spirits in triall of the truth, I conclude with themselues. *In quo quemque inuenierit suns nouissimus dies, in hoc comprehendet mundi nouissimus dies: quoniam qualis in die isto quisquis moritur, talis in die illo iudicabitur.* And againe: *Vnusquisque cum causa sua dormit, & cum causa sua resurgit:* Wherein euerie mans last day shall leaue him; therein Gods day shall finde him; as we die, so shall wee be iudged, and euerie man shall sleepe and

In his 18.
sermon of
the words of
the Apostle.
In his 54.
Epistle to
Maccab
eans.

Aug. in his
80. Epist. to
Hesycius.

and rise againe with his owne cause.

As for that our aduersaries straine distin-
ction, of good to heaven, bad to hell ; and
meanely mannerd to Purgatorie : it is a
heathenish help, and a Panis Poem found
in the Schoole of Plato, and there first for-
ged vpon the anuill of errour ; who maketh
(by the report of Eusebius himselfe in his
booke of the soule) three degrees of men.
Some in the Elisan fields, who liued well
and vertuouſlie : bleſſed ſoules, in bleſſed
places. Others in Tartaro, whom he calleth
anato ἡρας, paſt hope of amendment,
curſed ſoules in curſed places. But iouas,
ſuch as are curable and veniall, he caſteth
into burning floods, there to make perſeſt
their repenſance, and after their purgation
receiue abſolution. Virgil deſcribeth it at
large, in his ſixt booke of his Aeneidos.

Alijs ſub gurgite vasto, infectu elutur ſcelus, Virgil Aeneid. 6.
aut exuritur igne :

Donec longa dies, perfecto temporis orbe,
concretam exemit labem &c.

Engliſhed thus.

Some ſloating bin in floods,
and deep in gulfes themſelves they tire,

K

Tir

Till sinnes away be waſt,
or cleſed cleare with purging fire:
Till compaſſe long of time,
by perfect course hath purged quite
Our former cloddered ſpots,
and pure hath left our ghostly ſprite, &c.

August. de
civit. dei
lib. 21. cap.
13.

Pardons
reach us
not.

And hereat no doubt *Augustine* aymed when hee ſaid, that purgatorie was one of *Platoes* doctrines: as also ſome of their greatest Clerkes and Iefuits, who doe not let to confeſſe that purgatorie is found there.

And for conclusion of all theſe points of doctrine, controuerſed betwixt ys and our aduersaries; I ſay of popiſh pardons and indulgences, which laſtly they pleade, in releeſe of their dead, and eaſe of ſoules departed, that reſt ſhould come by thē: I ſay, though they be neareſt to their true gaine, yet are they furtheſt from their due prooſe: as may appeare by their owne Doctors, to too doubtfull, yet doting vpon the doctrine, *ex ore tuo*, &c.

Siluſter. Prierias hath theſe very words. *Siluſter Prierias* (ſaith he) are not knowne unto vs by the authoritie of Scriptures, but by the authoritie of the Church of Rome, and of the Popes, which is greater then the authority of the Scriptures.

tures. *Desinat in piscem mulier formosa superne.* A milde beginning, but a wild and woode ending.

John Maior is no lesse doubtful when he ^{Ioh. Maior.} auoucheth, that of pardons little may bee ^{Senten. 4.} said of certaintie: for the Scripture expreslye ^{distinct. 20.} faith nothing of them. Touching that *Christ* ^{quest. 2.} *said unto Peter, Unto thee will I give the keyes,* &c. Wee must understand this authoritie with a corne of salt.

Alphonsus de Castro in his eight booke of ^{Alphons. de Castro, lib. 8.} pardons, faith, *There is nothing in the Scriptures lessē opened, or whereof the olde Fathers indulgence* ^{indulgēt.} *baue lessē written then pardons: of pardons there is no mention.*

Let *Bernard of Clunice* blaunch the deuise, and tell the truth of this toy. *The deuising of pardōs* (saith he) ^{Bernard. in Sataria.} is a godly guile, a hurtlessē deceit, to the intent, that by a devout kinde of erroour, the people may be drawne to godlines. Much like vnto many wantons in these our dayes; who deeme that diuinitie may goe by the drum, whilest they vrge pyping to bring on preaching, and ministrisie to grace our ministerie, with multitudes in the afternoones, of many our wofull and solitarie Sabbaths.

But to the matter in hand, and point of

K 2 pardons;

Aug. lib. 50 pardons; I say with Augustine: O vanities,
Ho. ii. 36. selling vanities, to them that will heare vanities,
and vaine are they that will beleue it. Nay rather beleue your owne Poets, who durst
Mantuan. freely say: If wee haue any thing from Rome,
they be trifles: it receiuesth our gold, and deceiuesth our soules.

Veselus.

Say with *Veselus* one of your owne Doctors: *Among vs in Rome, Churches, Priests,*
Altars, Masses, Crownes, Fire, Incense, Prayers,
and Heauen are set to sale: yea, and God
himselfe among vs may be had for money.

Budaeus in
Pandectis.

Say with *Budaeus*. *The Popes Canons seeme*
not now to guide mens lines, but if I may so say,
they rather serue to make a banke, and to get
money.

Becket in
Epist. to the
Bishop of
Mentz.

Say with *Becket* one of your owne Bishops: *Rome our mother is become an harlot,*
& for money & reward laieth her selfe to sale.

If then for conclusion, my deere brethren, beloued in the belt loue that euer was, which is of Iesu Christ: if Saints helpe not, for that they heare not: if Purgatorie easeth not, for that it is not: and lastly, if pardons preuaile not, for that they reach neither quicke nor dead: why doe wee listes to these vngodly Syrens? who blacken the ayre with the fogge of their dearne diuinitie,

tie, and drue away al comfort from distres-
sed soules, with these wofull outcryes, and
doubtfull voyces. *Helpe Saints: Purge fire:*
Pardon Pope. Away away, get you hence, for ^{15.1.12.}
who ever required these things at your bands,
faith my God?

Let onely the price of the bloud of my ^{Aug. in 14.}
Lord auaile me vnto the perfection of my ^{booke upon}
deliuery. He is my peace: he is my rest: in life ^{15. Psalm.}
and in death Christ is to me an aduantage.
O death where is thy sting? Hell where is thy ^{1. Cor. 15.55}
victorie? Pope where is thy pride? Purgato-
rie where is thy gaine? Thankes be unto God,
who hath giuen vs victorie, peace, and rest, tho-
rough our Lord Iesu Christ. And now who
shall lay any thing to the charge of Gods
chosen: it is God that iustifieth, who shall
cōdemne: it is Christ which is dead, yea ra-
ther which is risen againe, who is also at the
right hand of God, & maketh request also ^{Rom. 8.33.}
for vs. And what shal diuide vs frō his loue? &c.
Shall tribulation, or anguish, or persecutiō,
or famine, or nakednes, or perill, or sword?
shall life or death? In all these we are more
then conquerours, in him y loued vs. And I
am perswaded, that neither death, nor life,
nor Angels, nor principalities, nor powers,
nor things present, nor things to come, neis-
ther

ther height nor depth, Pope, nor Purgatoire shall be able to separate vs from the loue of God which is in Christ Iesus our Lord. *Veniendo veniet. Peace shall come*; they shall rest from their labours, every one that walketh before him.

Thus you haue heard (I hope to your comfort) of peace after war, rest after toile, life after death; and a blessed being after a miserable bondage, to all Gods children, vpon the last farewell, with this wofull world. It now remaines we come to the second part, and declare out of the text, to your further comfort, who are partakers of the blessing; euен all such as are parties to the cause, and none but such as haue wal-
ked before him.

2. Part.

1. Obserue
the genera-
lity of Gods
gifts, yet
with limi-
tation.

2. *Thes. 3.2.* *All haue not faith*, so saith *Paul*. All haue *Isai. 57.21.* not *peace*; so saith the Prophet. Not every plant is for this Orchard. Not every tree is for this building: each peeble stone may not lie with the *Carbuncle*, *Topaxe* or *Chry-
solite*, in the habitation of his holines. For
without shall be dogges, and inchaunters, and
whoremongers, and murtherers, and Idolaters,
and *who so ever loueth or maketh lies*: But bles-
sed are they that doe his commaundements,
that their right may be found in the tree of
life,

Reuel. 22.
14. 15.

life, and may enter in through the gates into the citie. Blessednesse with the Apostle is to such as doe his commandements; *Peace and rest with the Prophet*, is to such as walke before him. Both absolute in the promise of God: both defeasable on the condition of man.

It is an ouerruled case in schoole divinitie. *Commixtiones & promissiones divinae sunt hypotheticae*, commixtions & promises from God are conditionall, euer limited within the bounds of our obedience or disobedience.

Yet fortie daies and Nineve shall be destroy - *Jonah. 3.4.*
 ed; if Nineve repent not: and I am perswaded, that yet not many yeares, & the whole world shall bee destroyed, if the world amend not. Excellent things were spoken *Psal. 87.3.* of thee, thou Citie of God: but now execrable things are done to thee, for that thou art fallen from God. Bethel is become *Bethaven*, the house of God, the house of iniquitie. *Hec domus antiqua quam dispari domino dominare!* Thy ruines are reliques of thy sinne, and iudgements of thy God.

God promised a Priesthood of continuance, with an eternall couenant: and said he would never faile *Salomon* of a sonne to

3.King.9.3. succeed in that throne of gouernment; if his
4. children would doeright and walke in his
waies : but when they failed in the conditi-
on, the Lord failed in his promise, that they
might know his promises are conditionall,
and his mercies euer with limitation.

Matth.7.7. Askē and ye shall haue ; seeke and yee shall
finde; knocke, and it shall be opened vnto you; so
saith Christ a mercifull Messias : but with
this implication ; if yee aske not, yee haue
not; if yee seeke not, yee finde not; if yee
knocke not, it shall not be opened vnto
you. And I pray you what is implied in all
the titles and dignities of Christ? where ei-
ther he saith of himselfe, or others of him,
that he is the *way*, the *truth* and the *life*: but

Job.14.6. that we should walke in him, shine through
him, and liue by him : or what of this? that
he is the *doore*, the *shepheard*, and the *vine*?
but that wee should enter, be guided, and
grow together in him. A Prielt hee is to
please our God : a Prophet to instruct our
soules : and a king to conquer our enemies.

Heb.7.17. All deseaseable on our behalfe : if we yeeld
Acts 3.22.

1.Tim.6.15,
16. him no sacrifice ; no care ; no obedience ; I
say, for conclusion, whatsoeuer Christ is to
me: I am nothing to him ; if *Echo*-like, and
by reflection, I doe not answere to his holie
and

and heauenlie call, with my true faith and due obedience. *Qui fecit te sine te, non salva-
bit te sine te.* Hee that made thee without thee, will never saue thee without thee. We *Ephes. 2.10.* are his workmanship, created to good workes, that we should *walke in them.*

In which walking I doe further obserue out of the text, that God is no respecter of persons, but euerie one that walketh shall haue peace, and finde rest, whether *Gal. 3.28.* *Jew or Gentile, circumcised, or uncircumcised, man or woman, rich or poore, bond or free, master or seruant, saint or sinner;* if he beleeue, hee shall haue life; if hee *walke before him: Peace shall come.*

Nescit Religio nostra personas,

nec conditiones hominum respicit:

Our religio taketh no knowledge of persons, nor respecteth the conditions of men. Old *Simeon* in the temple, yong *John* in the wombe, poore *Bartimaeus* begging, rich *Zacheus* climing, *44.* the hard hearted *Centurion* standing by the tree, & the theefe hanging vpon the crosse, *Mar. 10.46* *Luk. 2.25.* *Luk. 1.41.* confessing the trueth, and walking in the sunneschine of their Christ: all indifferent- *Mat. 27.54.* *Luk. 23.40.* lie receiue his die, gaine peace, and finde rest.

This Peter saw in vision from heauen
and

and this he preached powerfully on earth; when vpon the sight he opened his mouth,
Act. 10.28. and said, *of a truth I perceiue now that God is
 33.34.35. no respecter of persons, but in every nation he
 that feareth him, and worketh righteousness, is
 accepted with him.*

2. The par-
ticularitie
of our re-
cens.

Habac. 2.4.

*Gal. 6.5.
and 7.*

Luk. 7.37.

Eccles. 9.10

Againe, I gather out of the text, that as God is generall in his gifts; so must we bee particular in our receite. Euery one shall be saued: but by his owne faith. Euery one shall haue peace, and finde rest: but by his owne walking. Another's faith though never so pretios, is not sufficient: anothers walking, though never so righteous, is not auailable to my rest. *The iust man
 shall live by his owne faith,* so saith Habacucke, 2.4. Euery one shall beare his owne burden: and euery one shal haue his owne honour. And as we sow, so shall we reap: not anothers mouth to kisse; not anothers teares to wash; not anothers haires to wipe the feete of thy Christ: but thine owne mouth; thine owne teares; thine owne haires, must kisse, wash, and wipe, with *Marie*, the feete of thy Sauiour.

All that thine hand shall finde to doe, *doe it with all thy power:* thine hand, not anothers hand: thy prayers, not anothers pray-
 ers:

ers: thine hearing, not anothers hearing: thy feete, not anothers feete, shodde to the *Ephes.6.15.* preparation of the Gospell of peace; yea, and thy communicating of Christ, with all the benefits of his passion, not anothers, shall benefit thee, to thine euerlasting saluation. *Quid tibi de alterius dono. si tu non deris:* why art thou proude of another mans gift, and thou give nothing?

Another's clothes will not warme me; anothers meate will not feede me; anothers golde will not enrich me; anothers heart will not cheere me: no more say I, can anothers faith sauе me. Onely my faith in my *Rom. 13.14.* Christ, whom I haue put on, my walking, mine obedience; must warme me, must feede mee, must cheere mee, must enrich me, and therefore I say with *Thomas* vpon *Iob. 20.28.* mine owne tuch: *My God, my Lord.* Not God in generall, but my God in particular; mine by promise; mine by stipulation: mine by oth: mine by free gift: mine by purchase: mine by participation of gifites and graces: my *Shilo:* mine *Emmanuel:* my *Iesus.*

Of this particular faith and application, spake *Isaiah* the Prophet, when he said, *Razi-
zlis Razili: Secretum meum mihi, Secretum*

meum ubi: *My secret to my selfe, my secret to my selfe.* And this is the spirit of application, by which the children of God, both can and doe applie the medicine to the maladie: for what is the sweetest balme, if it bee not broken? The best receipt, if it bee not taken? Or the soueraigndst plaister that can be deuised by arte or cunning, if it bee not applied to the woud or sore? From this spirit of application spake *David*, when he said, *O God thou art my God: as Mary also in the garden, when she said Rabboni, my master: yea and John too, whose head lay neere his masters heart, euen the Disciple whom the Lord loued, when hee sayd, We 1.Joh. 5.19. know that we are of God, though all the world lie in wickednes.*

But the sonnes of Beliall, and the reprobate from God, if you marke them wel, you 1.Tim. 4.1.2 shall find that they are feared with a braffd, and so, as neither they can, nor do apply the mercies of God vnto theiuelues. *Caine could make no vse of it, when he said, My sinne is greater then can bee pardoned. Nay (saith Augustine) not so: *Mentiris Caine, mentiris, maior est dei misericordia quam omnium peccatorum miseria: Thou liest Caine, thou liest, the mercies of God are aboue all**

all mans miseries. Pharaoh was obdurate, *Exod. 5.3.* and could make no vse of God either in maiestie, or mercie, when he said, *Who is the Lord, that I should heare his voice, & let Israel goe ? I know not the Lord.* *Iudas* that sonne of perdition, when he cast in the 30. pence (*a Zech. 11.13* godly price whereat he was valued) though he mourned much; yet had he no helpe, for that hee was hopelesse, when hee could not applie mercie vnto his miserie: but sayd, *I haue sinned in betraying the innocent bloud.* *Matth. 27.4* The innocent bloud, not mine; as if he had no portion in his *Christ.*

And for the Diuels, they are so farre from challenging any good by Christ, that they disclaime his mercies, person & all; whilst they say: *Ab, what haue wee to doe with thee, Mark. 1.34.* *thou Iesus of Nazareth ? art thou come to destroy us ?* Such disclaime be farre from you my brethren, and from all the Saints of God, both in life and death: nay rather *clamate pro re vestra*, claime your due, and say with blessed *Paul*, *Christ is become unto us wisdome, righteousness, sanctification, and redemption.* *Yea, and bee bold to say yet more: his bodie is in heauen, there shall I finde it mine: his diuinitie is on earth, there do I seele it mine: his word is in mine eares,* *1. Cor. 1.30.* *to*

to beget him mine : his sacrament is in
mine eyes, to confirme him mine : his spirit
is in my heart, to aise me mine : Angels
mine, to camp for me : Prince mine, to rule
for me : Church mine, to pray for me : Pa-
stor mine, to preach for me : All mine, whe-
ther it be *Paul, or Apollos, or Cephas, or the*
world, or life, or death, whether they bee things
present, or things to come, even all are mine, I
am Christ's, and Christ is Gods.

Of all this I inferre and conclude with
my text, that every one must walke, if he wil
haue peace ; and who wil be cured, must care
to apply his sweet Sauiour vnto his sinnefull
soule. Thine ewne gaine must buy balme to
bury thy *Christ* ; nor must thou send it, but
bring it, with the devout *Maries*, to the
1.King.10.1. Queen of Saba (though a
Queen) yet she sent not, but came her selfe
Matth.2.1.2. to heare the wisedome of Salomon. And the
wisenmen of the East, herein shewed their
wit, that after they had seene his starre, they
tuned not, but hasted to the place of the
babes abode: with this inquiry: Where is he
which is borne King of the Lewes ? *vidimus*
stellam eius in oriente, we haue seene his starre
in the East, and are come to worship him :
venimus personaliter, we come our selues, we
acknow-

acknowledge our miserie, *venimus adorare humiliter*, we adore him our selues, we acknowledge his maiestie, and wee worship *cum singulariter*, him alone: we subscribe to the *Vnity*: and that there is *no name under heauen, whereby men must be saued*, other then by the glorious name of *Iesus Christ*. As and if they might say, we haue scene in soule, we are come in body, there is the star, O where is the babe? Care is in our hearts, and cost is in our hands, here is our gold, let him be crowned a King: here is our frankencense, let him be deified a God; here is our myrrh, let him be buried a man: all his by gift, all ours by grace; what he gaue vs, we giue againe; and here we haue it to bestow vpon our blessed Sauiour: from a farre country haue wee followed him, and *walked before him*: and therefore now we feele peace, wee haue found rest to our weary soules.

Act. 4. 12.



From the generality of Gods gifts, and ^{3. The pro-} particularity of our receipt, come we now ^{per obiect of} to the proper obiect of our faith and wal- ^{our faith} king, contayned in these words, *before him*. ^{and wal-} king. By which indefinit speech, I hold the holy ghost hath reference to one *Christ*, the way, the truth, and the life of all Christians. No way, but by him: no light, but from him: no life,

life, but in him. *Him* I say, nor is he expressed in plainer termes, for that his name is *secret*: and till *Gabriel* came from heauen, with his sauing name *Iesus*, and statute of additions, *Luke* 1.31. from the first age to the latter daies, I meane from *Adam*, vntill

Luk. 1.31.

32-33.

Gen. 49.10.

Gen. 3.15.

Exod. 4.13

Dan. 8.13.

Jere. 23.6.

Jesai. 7.14.

Jesai. 9.6.7.

Jesai. 8.3.

Iere. 31.22.

Luk. 2.25.

38.

Luk. 23.51.

Shilo came, they but hacked at it. God in Paradise lapt vp this secret in the seed of the *Woman*. *Jacob* in *Shilo*, which by interpretation is lent. *Moses* in this, *Mitte quem misfuruses*: Send him whom thou shouldest send. *Daniel* thus, *One of the Saints said unto a certain one. Jeremy* thus, *He that should call, he is the lord our righteousness*. The *Lord* in respect of his, to deliuer his Church: *righteous* in respect of his doome, determinable vpon the world: ours in respect of grace, appealing his Father. What should I say more? sometime they call him by the name of *Emmanuel*: sometime they call him *Wonderfull, Counsellor, the mightie God, the everlasting father, the prince of peace*. *Maher-shalal-hash-baz*, Make spedee to the spoyle, hast to the pray; with this pregnant prophecy of him, that a virgin should inuiron a man. And nearer the daies of Christ, they called him, *Israels expectation, Israels consolation, Israels redempson*. And now that I haue told thee, and

and thou hast heard all these speake, I aske
 with *Salomon*, what is his name? and what is *Prov. 30.4.*
 his sonnes name, if thou canst tell? It is the *Prov. 25.2.*
 glorie of God to keepe a thing secret, but the
 Kings heart will seeke it out. And it is an ho-
 norable seede that feareth the Lord, but a *Eccl. 10.*
 more honorable seede that findeth him. El-
 der times sawe him a farre off, comming
 swadled in types, figures, shadowes, and ce-
 remonies: but we haue seene the truth, bo-
 die, and substance of our *Christ*. Wee haue
 him come, and the vayle of the Temple is *Mat. 27.51*
 rent from the top to the bottome, whereby
 wee haue readie passage into the holiest of
 holies, euен *Christ Iesus the Lord, Whom the* *1.Pet. 1.12.*
Angels desire to behold. We heard of him at
Ephrata, and wee haue found him in the *Psal. 132.6.*
 woods, tied to the tree, & pierced through,
 with his body crost, and soule curst, for the
 sinnes of all the world: and now sitteth in *Rom. 8.34.*
 heauen, a mediator and pledge of our inhe-
 ritance, hauing left his spirit to liue by, and
 his word to go by: and this is he whom the
 Prophet meant in this word *him*, the obiect
 of our faith, and way to walke in.

No man can ascend, but by him that did *Iob. 3.13.*
 descend, and that is *Christ*: the ladder *Jacob* *Gen. 28.12.*
 saw at *Peniel*: the clowd by day, & piller of

Exod. 13.21 fire by night, which guided *Israel* in the de-
 22. sert; the kings high way to heauen, and bles-
 sed hold of happie dwelling. No Paradise
 without this tree: no perfume without this
 balme: no building without this stome: no
 sacrifice without this lambe: I say, no God
 without Christ, in this wicked world. The
Mat. 11.17 light of the day is conueyed unto vs by the
 Sunne in the firmament: so is the bright-
 nes of heauen, by that Sonne of righteous-
 nes: a Planet in the middest of Planets, to
 lighten all aboue, and all below, as whom
 blessed Angels desire to behold, and blessed
 men couet to adore. Life is conueyed from
 the hart, through the yeines to all the vitall
 parts: so is saluation frō the Father through
 Christ to all his liuing members. Out of *Eden*
 went a riuer to water the garden, being
 deuided into four heads, it compassed the
 whole world: Out of heauen flowed the
 streme of Gods mercy, in and through our
 Christ, whose graces deuided diuersly, all
 the earth is filled with his glorie.

What should I say more? Christ is a mu-
 tuall help: to the Father one, to vs another.
*Christ a mu-
 tuall helpe.* An hand to the Father, by which hee rea-
 cheth vs: an hand to vs, by which we reach
 him. The Fathers mouth, by which he spea-
 keth

keth to vs: our mouth to the Father, by which we speake to him. Our God is a consuming fire, and without Christ the vayle, *Heb. 10.19.*
 we canuo abide the brightnes of his glory: *20.*
 for what is our miserie, to meete with his maiestie, but in the temper of his mercie? which mercy-seate, & all is Christ. As then our words, are messengers of our mindes, & semblances of our soules, to parley with our friends: so is the Christ, the sonne of God, the image of the Father, and mouth to instruct his dearest Saints: nor onely a mouth to speake by, but an eye to see by, *Ioh. 14.2.* and the foote way to goe by, as it is in my text, *Peace shall com: and rest shall be reserved for every one that walketh before him.*

So then I dare anouch boldly, thinke what thou wilt, and without Christ, it is an euil thought; say what thou wilt, and without Christ, it is an euill word: do what thou wilt, and without Christ it is an euill deed: tread where thou wilt, and without Christ, it is an euill way. Christ is the life of the world, & *heire* of all things, without whom, *Hebr. 1.2.* I can possesse nothing that good is, either *2.cor. 3.5.* in grace, or in glory. He, he, is the salt *Elisha* did throw in, to sweeten the waters of *Iericho*, with these words: *Thus saith the Lord,* *2.Kin. 2.18*

I haue healed this water: death shall no more come thereof, neither barrennes to the ground.

This faith (my deare brethren) is tight, for it hits the soueraigne good, and thus to walke, is to walke *before him*. None but he careth, none but hee cureth, none but hee guideth, *none but hee saueth*: and he is but one as you here see, and will bee alone in all his courses; without mixture, without medley; first, last, middest, and all, filling all; yet fained from all, in the glorious worke of our repaire. None but he bare our sinnes: none but hee pleadeth our cause: none but hee purchased our place: none but hee traceth our way; *he bath trode the wine-presse alone, and there was none to helpe*. The cup of bitter affliction whereof he tasted, agonizing in the garden, for no intreatie with his Father could passe from him to any other.

ffai.63.3.

Luk.22.42.

O ye Papists, at last (in the name of God) be wise, and warned; leauie off your mixtures; away with your medleys: and if you desire either peace to your soules, or rest to your bodies, *only walke before him*. Meddle with no merit of man, pardon of Pope, meede of Martyrs, or pride of your owne workes, vnwisely wrought. Make no mixtures of the sacred water and blood, which flowed

flowed frō the side of *Christ*, with the bloud of *Hales* and *Becket*, or with the enchanted holy water of an vnhallo wed Priest. Neuer match your triple crowne of gold and diamonds glittering, with the single crowne of thorne piercing: And neuer thinke the puritie of the word, will abide the mixtures of your traditions; the *text*, your *glosses*; the *Church*, your *Idols*; the arke of God, your *Dagon*; nor the poore priesthood of *Christ*, your papall pride and Popedom.

Looke for none other, but that the body and soule of your religion, like the image *Nebucadnezzar* saw, patcht together of gold, siluer, brasse, iron, and clay, will and shall *Das. 2. 31.* shiuer; ~~when~~ the stone cut out without hands *32. 33. 34.* shall smite the same. Your coate is of linsie *35.* *Deut. 22. 13.* woolsie, not for our wearing. Your familiē like *Micha* of mount *Ephraim*, and not *Judg. 17. 5.* for our dwelling: for as he had, so haue you an house of gods: an *Ephod*, and a *Tera-phim*: he would serue both God, and Idols; and so doe you.

And as for vs, who beleeue and looke after better things, we say with the poore *Paralyticke*, in disclaime of all others helpe, *it is Iesus that made vs whole*. And we say with *Abrahams* when we go to sacrifice, thou ser- *Gen. 22. 5.* uant

Gen. 35.1.2

uant stay here, I and the childe will walke alone. And now for conclusion by the Lords commaund, that wee are for *Bethel*, we haue with *Jacobs* familie, put away the strange gods that were among vs: we haue cleasned our selues, and chaunged our garments, pluckt off our earings, and put all into the hand of our *Jacob*, our *Elizabeth*, who faithfullie for her God, and graciously for her people, hath buryed Poperie, with it execrable things, vnder an oke at *Shechem*, neuer to be reviued, neuer to be found out, *Amen, Amen.*

4. And lastly, a pro-
gress, and
increase in
religion.

Lastly for an end, sith the time is past, and I feare much I haue wearied your patience ouer-long: From the proper object of our faith & walking, come we to the porgesse, and increase of both: contayned in this word *walketh*. Where you may see as in a glasse chrystaline that a christian life is not a standing still, but a walking on, and groweth in the doctrine of faith, and practice of godlines.

Gen. 1.28.

The first blessing that ever God gaue after the creation, was *increase and multiply*, which tooke it effect, not only in the creatures by propagation of kinde, but also in his gifts & graces, by renouation of minds,

new

new birth, growth in knowledge, true faith, and godlines. All the trees in Paradise did grow, and all the floods in Paradise did flow, to teach vs that we must not haue full at a stay, lest either wee bee fruitles, and so accursed; or become puddle water, and so vnprofitable.

The finest cloath will weare, if it bee not vsed; the purest gold will rust, if it be not handled; the sweetest balme will corrupt, if it be not broken; and the clearest fountaine will stincke, if it runne not: So are the graces of God, and doctrines of the beginnings of Christ, though of themselues pure as gold, sweete as balme, cleere as a fountaine; yet in respect of vs vnprofitable, if we proceed not further, but there stand still. Foundations they are I graunt, for the scripture hath said it, Hebr.6.1. But what of that? and what is the foundation, be it of *Beryll, Topaz, or Chrisolite?* if you build not vpon it, & proceed no further in the work.

In the fift of *Ezechiel*, where the vision of gifts and graces are described, it is said, that the beasts, winds, and wheeles went as the spirit lead them, and they returued not when they went foorth: and if at any time they stod, they let downe their wings as

Ezech.1.12

17.24.

vntill the Lord had put power in them of further proceeding. And in the same Prophet againe, where the like

Ezech.47.1 gifts are described by another vision, you
2.3.4.5.6.7. may finde, that from vnder the threshold
&c. of Gods sanctuarie, the waters issue out, and they runne East, West, North, and South.

The man with the line measured a thousand cubits, and the waters were to the anckles. Againe he measured a thousand, and they were to the knees: he measured againe, and they were to the loynes: after he measured againe, and it was a riuer impassible; signifying that the graces of God should neuer decrease, but euer abound in his Church. The fishers should spread out their nets frō *En-gedi*, to *En-eglaim*. The trees shuld grow vpon the brinke of the riuer, on this side, and on that side, with leaues not fading, fruit not failing; leaues for medicin, fruite for meate, and fruite euer new, according to his moneths: As for the miry places thereof, saith the Prophet, and the marshes which stand still, they shall not bee holesome, but they shall be made salt pits.

Numb.17.8. You may remember when *Aarons* Priest-hood should bee confirmed, all the tribes with their names cast their rods into the
 mercie-

mercie-seate, and none blossomed, but *Aarons*. You are a kingly people, and a royall *1. Pet. 2. 9.* Priesthood: O bud, bloome, blossom, and bring foorth fruit worthy amendment and newnes of life.

David said of his Saints, *Ibant de virtute in virtutem*: they went from strength to *Psal. 84. 7.* strength; and from *faul to fath*, as it is written: from the faith of the promise, to *Rom. 13. 7.* the faith of the performance: from the faith of the letter that killeth, to the faith of the spirit that giueth life: from the faith of *Christ* his humiliation in misery, to the faith of his exaltation in glorie: from the faith of the first resurrection from sinne, to the faith of the second resurrection from death: from the faith of the law wounding, to the faith of the Gospell curing: from the faith of the Prophets sowing, to y faith of the Apostles reaping: from the faith of the old sacrifice *Ioh. 4. 35. 36* giuing to God, to the faith of the new sacraments receiuing from God: in a word, from the faith of the old couenant, wherein God speaketh, to the faith of the new testamant, wherein *Christ* bleeedeth. Ofal which, I may conclude with *Haymo*, *Ex fide que cōcipitur corde, profertur ore, exhibetur opere, iustus vimit*: By faith conceiued in the hart, professed

professed with the mouth, & practised with the hand, the righteous man liueth.

Paul is plentifulfull in this doctrine; and having once laid the ground of faith, hee urgeth nothing more then the increase of faith. He telts the *Romanes*, *That by the Gos-*

Rom. 1.16. *17. pell, the righteousness of God is revealed from Ephes. 4.13. faith to faith.* He telts the *Epbesians*, that they must grow vnto perfect men, *even unto the Epb. 3.18. age of the fulnes of Christ*: As also, that they

19. must know the loue of Christ, which passeth knowledge, and so be filled with all fulnes of *Philip. 1.8.9* God. He telts the *Philippians*, *hath bee longe after them from the very heart roote in Iesus Christ*: and in longing, falles a praying: and what is the matter of his prayer? but that

their loue might abound yet more & more in all knowledge, and in all feeling. With whom I will conclude, and close with my text: As you haue receiued *Christ Iesus* the Lord; *so walke in him*, rooted, and built in him, and established in the faith, as ye haue beene taught, abounding therein with thanksgiving. Where obserue my brethren,

that not rooting, building, establishing, teaching, nor abiding in the faith is sufficient, without abounding: for *frustra nititur qui non innititur*: And he that continueth not

Col. 2.6.7.

with
to the end shall not be fained.

Take heed then my brethren, and be not *Prov. 3.7.*
high minded, but feare: you that are come
out of *Sodome*, Remember *Lots wife*: go not *Luk. 17. 32.*
back, nay looke not back: you are of *Indah*
tribe, and haue taken a profession vpō you;
and be not like the children of *Epharauim*, *Psal. 78.9.*
which being harnesled, and carying bowes, *10.*
turned themselves backe in the day of battell.
James said wel, *Ye aske, and haue not, because Iam. 4.3.*
yee aske amisse? So may I say, many walke,
& obtaine not, for that they walke amisse.
Some in such idolatrous and superstitious
heresies: some in such clyming and presu-
ming ambition: some in such greedie and
ysfatiablie couetousnes: soine in such bi-
ting & gnawing vsurie: some in such swea-
ring and forswearing of themselues: some
in such extrauagant and vagabond lusts
of the flesh: some in such rebellions & con-
spiracies of harts and hands, as of whom I
may say (*as I haue told you often*) and now tell
you weeping, they are enemies to the crosse of
Christ, their end is damnation, their belie is Philip. 3.18
their god, their glorie is their shame, and they
but mind earthly things. *19.*

As for such as creepe with the Crab, and
flow it with the Snayle; I say they walke a-
misse

misle; for creeping Christians are no Christians: *And cursed is he that doth the worke of the Lord negligently.* An Aldermans pace is too solemne for a Saint of God: O that Ie-hu his walking might bee a mirrour to all Magistrates, Ministers, and people, how to walke, of whom it was said vpon the sight, *The marching is like the marching of Iehu the sonne of Nimshi: for he marcheth valiantly:* or that Cæsars faculty of performance were in the most of vs, of whom *Lucian* thus wri-
 teth: *Cæsar in omnia preceps, nil auctum cre-
 dens, cum quid supresset agendum.*

Instat atrox.

Which I may english thus: Cæsar is forward to all good, and thinketh nothing well done, whilst any thing is left vndone. And so for the conclusion of all: Now way the fruit this tree beareth, and consider the crop this haruest yeeldeth, I meane the bles-
 sing they gaine, who are faithfull to their Christ, and walke before him.

Is it imperiall rule in this world? Is it wealth, riches, or abundance of earthlie happiness? Is it health, strength, or beauty? These haue their times; but they perish with the possessor: nor to this end came Christ into this wofull world, that he might
 giue

Lucian. 2.

Pbarsalia.

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giue to the faithfull walkers, fading and vanishing delights ; but an abiding solace, e- *Iob.10.10.* uen life, and life in abundance, with peace to the soule, and rest to the bodie ; I meane eternall blessednesse to both, wherein is the auoidance of all euill, the fruition of all good, the societie of all Saints, the fulfilling of al desires, with vnspeakably glory, which never shall cease: whither God bring vs, for his Christ's sake, to whom bee honour and praise both now and euer. *Amen, Amen.*

And now brethren beloued and lon-
ged for (I say now) that I haue finished my
course, ended the text, and closed vp the
booke, giue me leaue a little to turne me to
the dead, and to say vnto you on her be-
halfe, this Scripture is fulfilled in your eyes
and eares this day, *Peace shall come* ; nay,
Peace is come. For she entertained in her
heart the Father of Heauen, which is the
God of *Peace* : and shee loued Christ the
King of *Peace* : and imbraced in her soule
the *Comforter* which brought that *Peace* to
her, that passeth all vnderstanding. And for
that I may say no more, I can say no lesse ;
shee kept the condition of my text on earth,
and therefore her estate is vndefeasable in
heauen. She did *walke before him* in life,
therefore

therefore she hath *Peace*: nor did she forsake him in death, and therefore now hath she found *rest* to her wearie soule.

To walke in the word, is to walke with him; and to goe by the light thereof, is to walke before him. Let her painfulnesse in reading, and practise in following, euen from a child, speake to her commendation in that behalfe. You heard in the former Sermon, how eight chapters a day, was her taske, each daies reading, a full weeke of *Job. 17.17.* Sabbaths, to sanctifie a Saint. (*So sanctifie vs good Lord with thy truth, thy word is the truth.*) And to make good the practise, I haue crediblie head, that not eight, but many eights a day, haue beeene her sighes sobbes, and groanings, for the breaches of the lawe (she read) both by her selfe, and others; euer opening the booke with these words: *A good God, a bad people, much mercie offered, little received; for every one seekes his owne, and felte the things that are of Iesus Christ.* And still clasping the booke thus: *Prou. 29.1. The glorie of God is to conceale a thing secret; but the Kings honour is to search it out.* And what are wee but a kingly people; and a royall priesthood? Besides her priuate reading, I might heare speake of her priuate *prayer,*

prayer, and much meditation, with *Isaac* in *Gen. 24.6.*
the field : with *David* in the night. I might *Psal. 119. 5*
tell of her weeklye repaire to heare the
word, in the great congregation : of her
monthly communicating with his Saints
there, with her feete ever shodde to the pre-
paration of the *Gospell of peace*; and never
well, but when she was so *walking before*
him.

But I leaue her life and come to her
death, wherunto (as I am tolde) she wal-
ked, as Christ did to *Caluary*, with much *Mar. 15. 20.*
care, and many agonies, compeiled with
Simon of Cyrene to beare his crosse; thereby
to helpe out the *sufferings* of her tweete Sa- *Coloff. 1. 24.*
niour, and to beare in her bodie and soule,
the markes of Christ Iesus, like spangles of
golde, to grace her in her triall, whereby in
the end she became more glorious, both to
God and man. It is said of the kings daugh-
ter that she is all glorious within, and that *Gal. 6. 17.*
her rayment was of needle worke: peace
within, but prickings without. *Multi vi-*
dent punctiones, sed non vident vnitiones:
Many see our crosses, but they feele not our
comforts; so said the Saints of olde: and
therefore to such as thinke it a straunge
thing, that the Saints of God should haue
their

2. Cor. 12.7. their firie triall in this world, by bickerings,
 8. 9. buffetings, and winnowings of Satan. They
Luk. 22.31. are fooles and slow of heart to beleue, like
 32. the two Disciples who went to *Emmaus*,
 26. thinking still of their Christ crowned, but
 neuer crossed, till the Lord had rectified
 their thoughts, and laid a necessitie of triall
 vpon all flesh, beginning with himself thus:
Luk. 24.26. *Ought not Christ to haue suffered these things,*
and to haue entred into his glorie? Whereby I
 gather: no peace, without warre: no rest,
 without toyle: no crowne, without a crosse:
 no entrance, without suffering: no glorie,
 without shame and shaking in this wofull
 world.

But happely you will say, some be neuer
 broken in heart, nor yet haue any conflict
 with Satan, sinne, or death: they are feared
 with no temptations, nor doe they grieue
 because of him whom they pearced. They

Isai. 28.15. haue made a *covenant* with the graue, and a
 league with hell: of such I say, their case
 is desperate, and their condition is no bet-
 ter than the beasts fatted vp in the best pa-
 stures, reserued for the slaughter, of whom
Job. 31.9. *Job* speaketh, when hee saith, *The houses*
&c. *of the wicked are peaceable, without feare, and*
the rodde of God is not vpon them: they spend
their

their daies in wealth, and suddenly they droppeth Job. 20. 9.
 down to hell. As also David, there are no bands ^{cre.}
 in their death: they haue no knots, as it is in
 the originall, they are not troubled like o-
 ther men. Psalm. 73. 4

There be many in v^e world, which would
 faine haue a Church of sugar, or of veluet,
 as one saith: they would feede vpon man-
 thet, and tread vpon Roses. I meane in ser-
 ving God, they would be freed from afflic-
 tions: they loue Canaan, but they lothe the
 wildernesste; they like the crowne, but they
 loue not the crofse. Sbi. o runneth sweetly,
 but Jordan is too too turbulent: all like Ze-
 bede his sonnes, James and John, who Mark. 10. 38
 ought to sit in the seate of honour, but not
 to drinke of the cup of afflictions. But the
 truthe is, you may beleue it, the way to hea-
 then is not strowed with flowers, but set
 with thornes: and happily you shall finde it
 by your experience true, that Who so ever will 2. Tim. 3. 12.
 me godly in Christ Iesus must suffer persecutio.

*Quater luctatus est Jacob: in utero cum Berhardis
 san; in via cum eodem; in Mesopotamia cum
 Saban; in Bethel cum Angelo. Jacob wrestled
 pure times: in the wombe with Esan: in Gen. 31. 22.
 his iourney with Esan: in Mesopotamia with Gen. 32. 24.
 Saban: and at Bethel with the Angell. To*

Gal.6.16.

teach vs, that if we will be the Israel of God, we must arme our selues for all trials at all times, in all places, and with all persons, retaining no longer the name of *Jacob* as supplanting our troubles: but the name of

Gen.32.28.

Israel as preuailing with God, and never leauing him without a blessing.

Reuel.12.1.
&c.

Excellent things are spoken of thee thou Church of God: *A woman clothed with the Sunne: crowned with the Starres, and treading upon the Moone; yet travailing in birth, pursued with the dragon, and readie to be devoured both her selfe, and her fillie babe:* But heauen sung her triumph, against the accuser of the brethren, and he was cast downe, which accused them before God day and night. To be accused before men is much; but to bee accused before our God is more. Now and then to be accused is much: but night and day is more. And such are the persecutions of Gods children in this world, they never have an end, nor ever shall, till the world bee without hatred: the diuell without enuie: and our nature without corruption.

I Pet.4.12.

33.

Thinke it not straunge (my deere brethren) concerning the firtie triall which did befall this Gentlewoman, to prooue her at her end, as though some strange thing had

hath come vnto her ; but reioyce rather, in as much as shee hath beene partaker of Christ's sufferings, that when his glory shall appeare, she may be glad and reioyce. *Let him that thinketh he standeth, take heed he fall* ^{1. Cor. 10.} *not. There hath no temptation taken her, but* ^{12. 13.} *such as appertaineth to man : And God was* faithfull, who would not suffer her to bee tempted aboue that she was able : and even gave the issue with the temptation, that she might be able to beare it.

When the beholders thought the Whale *Jonah*.^{1.} had swallowed vp *Jonah* to kill him, hee swallowed him vp to saue him. The Lord hid his face from her, & she was troubled. But ye are witnesses, who were present at her death, that his wrath indured but the twinkling of an eye, and though beauines *Psal. 30.5.* continued for a night, yet *joy* came in the morning, when you saw her fined like gold, renewed like an Eagle; soaring high into the bosome of Christ, with this powerfull speech, and godly ouation, at her ende :

Hear O Lord, & shew mercie upon me : Lord *Psal. 30.10.* *be thou my helper. Thou hast turned my mour-* ^{11. 12.} *ning into joy : thou hast loosed my sacke, and* girded me with gladnesse : therefore shall my tongue praise thee, and not cease. O Lord my

God, I will give shankes unto thee for evermore.

Well she is gone, and now behold her
seate is emptie, and her graue is full: and
me thinkes for the present, wee feele her
want on earth, whom God hath found in
Heauen. Our prayers lesse powerfull: our
peaching lesse precious: and our Psalmes
lesse melodious, on her behalfe. For you
all know, that there she late, and there shee
sung, there shee read, and there shee prayed,
there shee heard the word, there shee recei-
ued the Sacraments, there lately shee liued,
and there now she is dead: therefore may
I say with the Prophet, *All flesh is grasse, and
all the grace thereof as the flower of the field:*
But comfort your selues in hope of a ioy-
full resurrection; as also in respect of her
holy life, blessed end, and most happie state
in glorie, and sith she is gone, let it bee re-
membred as a sacrament of her rest, that
she went vpon a day of rest, one of the
chiefest of Sabbaoths, and high feast of
Pentecost: euен then that shee shold as-
cend, when the holy Ghost did descend, by
Ephes. 4. 30. *which spirit, she was sealed up to the day of re-
demption.*

Worshipfully was shee desceaded; but
most

most honorably (may I now say) is shee ascended: yet behold, the husband mourneth for that hee hath lost a wife: the mother mourneth for that shee hath lost a daughter: the brother mourneth for that hee hath lost a sister: which is (me thinkes) not much unlike the mourning of *Hadadrimmon* in the *Zach. 1* valley of *Megiddo*. And yet this is not all; for wee Preachers may mourne most, for that we haue lost an auditor; who heard with reuerence, felt with passion, and followed with perseuerance. But beloued, what we haue lost, heauen hath found, and the holy Angels reioyce at the gaine: in the meane time the Lord of Heauen, supple the want vpon earth, and increase the number of faithfull professors;

In Sionis gaudium & Anglo-

Pupistarum luctum.

Amen, Amen.

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BRIEF DISCOVRSE OF
THE CHRISTIAN LIFE

and death, of Mistris Katherin Brettergh,
late wife of Master William Brettergh, of

Bretterghoult, in the Countie of
Lancaster Gentleman; who
departed this world the
last of May. 1601.

With the manner of a bitter conflict she
had with Satan, and blessed conquest by
Christ, before her death, to the great
glorie of God, and comfort of
all beholders.

Micha. 7. 8.

*Reioyce not against me, O mine enemies: though
I fall, I shall rise againe: And when I sit in darke-
nes, the Lord shall be a light unto me.*

Psalm. 37. 37.

*Marke the upright man, and behold the iust:
for the end of that man is peace.*



LONDON

Imprinted by Felix Kyngston.

1606.

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TO THE CHRISTIAN Reader, grace and peace in Iesus Christ.

When Achimaaz the sonne of Zadoc requested that he might be the messenger to bring David word of Absolom's death, Ioab would not suffer him: Thou shalt not (saith he) be the messenger to day, but thou shalt cary newes another time, but to day thou shalt cary none; for the Kings sonne is dead. *He knew Davids affection was such, that the newes of his childs death would be most hearie to him, and the messenger himselfe not welcome for his message sake.*

2. Sam. 18.
19. 2. 2.

This is al our infirmitie, no ills more grieuous to vs then when wee heare of the death of those whom wee loue. The Parent bewailes his Child, the Husband his Wife, the Friend laments the death of his Friend, and wee thinke it the losse of another friend to depart with this our griefe. Iacob mourned for Ioseph his son, that hee would not bee comforted of a long

Gen. 37. 35.
season,

To the Christian Reader.

season, but thought he would weepe for him as
1 Sam. 30.4 long as hee lived. When the Amalekites had
burned Ziklag, and led away captiue the mens
wives and their children, Dauid and his com-
pany wept, till they could weepe no more.

John. 11.19. When Lazarus dyed, his sisters Martha and

Monod. in
Basil.

Mary were much discomforted for him. Gre-
gory Nazianzen reports, that when Basil the
great died, even the wiest men in the citie strove
to exceede one another in weeping and complai-
ning for his death: And as for my selfe (saith
he) now I am bereaued of the fellowship of
such a man, what shall I do but either dye,
or liue in miserie? Which way shall I turne
me? What shall I doe? What counsell shall
I take, now I haue lost him that was my
comfort? So heauie a thing we see it is to be se-
uered for a time from those that are deere unto
vs. One only thing there is, which is able in this
case much to temper our affections; when we see
our friend to die in the Lord; that is, in comfort
of conscience, & assurance of saluation through
Christ. And this his comfort bee expresseth
outwardly unto vs, by performing those duties
which are required of a man when he dyes, and
so he makes a joyfull and a holy end. When our
friend departeth this life in this maner, we haue
just cause to take his death the more comfor-
tably.

To the Christian Reader.

tably. And thus it pleased God many times to stirre up some (especiallie such as in their life time haue a care to pursue Religion, and to keepe themselves undefiled of the world) at their death to expresse wonderfull comfort of spirit, and to shew forth such fruit of Religion, that we wonder at it, and acknowledge the extraordinary worke of Gods spirit in them. They wrastle against temptations, they confess their faith, feele the assurance of their saluation, condemn their sinnes, exhort the beholders, praise God, sing Psalmes, wish to die, that in their death they are better Christians then ever they were in their life.

This blessed departure God giveth to many, for divers good purposes. 1. That the world may know that peace is the end of the iust, and comfort in death is the portion of the righteous. 2. That his eternall truth in our body profession may appeare to be able to comfort vs, not onelie in our life, but in our death also, when all other comforts forsake vs. 3. That our enemies may see our faith is not vaine. 4. That the weake by their example may be encouraged to a holy life, when they see it bring with it so happy a death, and that they may bee strengthened against the feare of death, seeing it is alwaies comfortable to those that lead a godly life.

5. And

To the Christian Reader.

5. and finally, that the friends of the departed, by their beauely departure, may be admonished not to mourne so much for their death, as to reioyce for their life, and to thanke God, that euer it was their lot, in any degree, to be ioined or matched with so blessed seruants of God.

This Gentilewoman, Mistresse Katherine Brettergh was one of this number: her life, as long as God continued it, was deere to those among whom she was, as the life of a friend might be. Her husband, friends, kinsfolke, brethren, sisters, and all the godly that knew her, injoyed, a great blessing of God of her: and her death (no doubt) was grieuous to her husband, as the death of a vertuous yoke-fellow. And if worldly affection would haue holpen it, it was the same in him that Davids was to Absolom his sonne, when he mourned for his death: O my sonne Absolom, my sonne, my sonne Absolom; would to God I had dyed for thee, O Absolom my sonne, my sonne! But sure her death was such, her behaviour in her sicknes so religiuous, her heart so possessed with comfort, her mouth so filled with the praises of God, her spirite so strengthened against the feare of death, her conquest so happy ouer her infirmities, that such as loued her most haue greatest cause to reioyce in

To the Christian Reader.

in her death, and by seeing the wonderfull worke
of God in her, to learne to renounce their owne
affections.

This is the thing I thought with profit might
be presented to the view of others also that knew
her not: for when I had for my own priuate use
and the use of my friends faithfully collected
(out of the fresh memories of those that were
present, and eye witnesses as wel as my selfe) and
set downe the manner of her sicknes and death:
I considered that the knowledge thereof could
not but be welcome to all those that desire to die
the death of the righteous. And so the same
causes that moued me to collect it, gave me also
occasion to publish it. I remembred the saying of
one, That it is great pietie to set foorth the
virtues of the departed, if they haue excel-
led therein; yea it is a meanes to increase
grace in our selues. I thought so great mercie
of God shewed to one among vs, ought not to be
forgotten, but shoulde remaine to vs & our chil-
dren an example, to teach vs how good God is to
them that loue him, and to assure vs that hee
will never forsake vs; but in like manner as hee
did her, helpe and comfort vs, when we shall by
death be called unto him. I considered the un-
godly and uncharitable tonges of the Papists
abiding in our countrey, who, since her death,
hanc

*Christian
Monod.
Basil.*

To the Christian Reader.

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bau not ceased to give it out that she died desp
sparing, and by her comfortles end, shewed that
she professed a cofortles Religion. Wherin they
betray their malice & madnes, and shew them
selues of what generation they are, even a people
(as the Prophet Ieremie saith) which bend
their tongues like bowes for lyes: and *(as* Dauid *saith*) make readie their arrowes to
stroote at them which are vpright in heart.
*And lastly, when I remembred the ceusure gi
uen by our Saviour Christ of the Woman, that*
*Mat. 26.7. poured costly ointment on his head, a little be
8. 9. 10. 11. fore his Passion, though some of his Disciples*
*12. 13. uniusly blamed her for the same, saying, What
needed this wast? yet he himselfe did not onely
excuse her for that fact, saying, Shee did it to
bury him: but also commanded that where
soeuer the Gospel should bee preached
throughout the world, there also that
which shee had done should bee spoken of,
for a memoriall of her. Euen so, seeing this
vertuous Gentlewoman hath bin uniusly ac
cused, by some popisb persons, I thought it fit,
that she should not onely be iustly excused, and
cleared from their false and slanderous re
ports: but also that a true historie of her holie
life, and christian death, should bee annexed to
those learned Sermons which were preached at
her*

To the Christian Reader.

her Funerall, by two godly Preachers, and are now published in print, that wheresoever they going before as the Gospell preached; there also this briefe historie may follow after, to be seene and read for a memoriall of her.

These reasons moned me both to collect and publish this treatise, the doing whereof I trust, as it will bee acceptable to many: so can it bee hurtfull to none, unlesse possible it be to the kingdome of darknes. If there bee any unsatisfied, and yet desire any other reasons, I tell them further, it is to burie her, and the last balme that ever I can poure upon her head: it is my farewell, and the last duty which I can performe unto her; and therefore I hope both excusable in me, and also profitable to others, because many things here spoken of her defende ini-
tiation. And this I dare assure the reader, that howsooner I may sometimes misse the forme of words which possibly the Gentlewoman used in her speech; yet haue I faithfully set downe the substance of the matter, and for the most part also faithfully related the words them-
selves, and reported nothing but that which is most true: and testified by persons of good and honest report, as they are named in the margent: out of whose fresh memories the sub-
stance of that which I publishe was presentlie
set

To the Christian Reader.

set downe. This I bumbly desire shee, good Christian Reader, to accept. I had no other odours wherewith to insbalme her, I am but the pen-man, the thing it selfe was her owne, wrought in her by Gods spirit, and therfore not costly to me, though more comfortable to me, and all that heare it, then I can nowt expresse. and I doubt not, but it shall yeeld shee also the same comfort, and givē thee occasion both to praise God, and imitate her wel-doing, whiche the Lord graunt.

Amen.



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A Post-script to Papists.

Pece and truth to as many of you
as pertaine to God.) I am moued
in conscience to deale with you,
by this maner of writing, because of the
false and slanderous reports which (I heare)
some of your faction haue blazed and di-
uulged abroade, concerning the death of
Mistresse *Katherin Brottergh*, a Christian
Gentlewoman, whose life indeed was holy,
and death most comfortable.

It is no noueltie, or new thing, to heare
a lye from a *Papist*, but rather a principle
of your religion: Therefore if you pleade
antiquitie, as a marke infallible to know
your Church by, for that point tak't you:
you haue it from the Diuell your father by *Iob.8.44.*]
tradition diabolicall, holding the same still
in these succeding ages so succinctly, that
(for ought I know) you will not leave it, till
you be shut foorth of the heauenly *Ierusalem*, and cast into *Tophet*, which is prepared *Reuel.22.15*
of old for liers and inchanters.

Yet it pities me to thinke of some of your
poore fillie seduced soules, how simple they
be in Gods causes (and yet malicious) for

N the

A Post-script

the most of my popish neighbors (what others be I know not) flye but a verie low pitch, being people altogether void of learning, wit, and ciuilitie. The furthest drift of their religion, is to say, *the Pope is a good man*: to say, *it is safest to doe in religion as most do*: to thumb bard their breasts when they pray: to crosse them when they meeete a Protestant: and to spit out when they name the Diuell: to gallop ouer a Pater noster, or Ladies Psalter vpon their beades: and to say, *it was a good world when Masse was vp, for then all things were cheape*: finallie, some of them will say, *I beleue as my father beleue* (*God haue mercie on his sweete soule*) and *I hope to goe to him when I die*. This is the very length, breadth, and depth of most part of Popery where I dwell: every one can reach this marke, and few can go beyond it.

Another opinion of these sottish people, is to say: *If a man dy like a lambe, and passe out of the world like a bird in a shell, bee is certainly fained*, although neither holines were in his life, nor God in his mouth; grace in heart, nor yet repentance, faith, or feeling at his death. Such blockish ends, a reverend man doth count fearefull, saying, *such men (excepting their fetherbeds and pillowes) dy like*

Mister
Greenbam

to Papists.

like beasts, then Christians. Againe, if the violence of any disease stirre vp impatience in a man at his death, straight say our country-Papists, there is a judgement of God, serwing either to discover an hypocrite, or plague a wicked man (especially, if they professe the truth of Jesus Christ, as this Gentlewoman did) then they cry, and shout; see the effect of this religion, see the end of these men: where as indeede the truth is farre otherwise, as a learned writer doth notably determine.

mon of humilitie.

Master Perkins in his treatise of dying well.

It seemeth you Papists, or who els so euer doe iudge thus, are little acquainted with Scriptures; nor yet were euer of Salomons minde, who speaking of outward things happening to man, doth say, *The same condition is to the iust, and to the wicked, both one to the pure and polluted.* David saw the wicked without bands in their death, neither were Psal. 73.4.5 they troubled like other men, and yet were they reprobates, and the children of Satan. But if you Papists had Davids spirit (which the Diuell would not that you had, for Davids kingdome) you would iudge more charitably of Christians deaths (especiallie such whose liues were holie) notwithstanding any outward accident that might happen: at the least you ought rather to

A Post script

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1. Sam. 31. mourne, and conceale it, then to laugh and deride the same: for when *Saul* was dead
4.5. in mount *Gilboa*, who was a notorious wicked man, and his death fearefull indeede, (for he killed himselfe) what did *Dauid* reioyce, or lament? Though *Saul* in his life time was alwaies his deadly enemie, yet mourned hee and wept for *Saul* and *Iona-*
2. Sam. 1.17. *than*, saying, *Tell it not in Gath, nor publish it*
18.19.20. *in the streetes of Askelon, least the daughters of the Philistims reioyce, and the uncircumci- sed triumph*. This did *Dauid*, which was a man after Gods owne heart, though you (as it should seeme) rather delight to solace your selues with the falles and infirmities of Gods children, then once to be touched as feeling members of one bodie, with an inward fighing, and sorrow for the same.

But now touching the death of this Gentlewoman, whereat some of your Romish faction haue bragged, as though an oracle had come from heauen to proue you Catholikes, and vs Heretickes: Blessed be God, and our Lord *Iesus Christ*, the Diuell and you are all deceiued, and God, euен our mightie *Iebouah*, hath you in derision, and shall laugh you to skorne, who hath not onely frustrate your fond expectations, but
Psal. 2.4. made

to Papists.

made your follie manifest to all men. This Gentlewoman's life being more holie, and her death more comfortable, then possible any of yours can be, so long as you continue *Papists*. The truth whereof, I haue compendiously set foorth in this present treatise following, as will be testified by persons of honeste note and condition, then any of your generation. And thus for this time I end, praying God to forgiue you your sinnes, because you know not what you do, and to open your eyes, that you may see your errors, and come out of Babylon. *A-*
men.



That by some taste of the truth
of that which befell the vndoubted child
of God Mistris *Katherin Brettergh*, in the
time of her sicknes neere before, and at
the instant of her death, the mouth of the
slanderer (which was soone opened)
might bee some deale stopped; the ex-
pectation of the godlie in part satisfied,
and preuidice in all happilie suspended;
one both an eye and care-witnesse there-
of, caused these few lines, as an *Epitaph*,
to be fixed nigh her Hearse.

Id est.

Jun. 3. 1601.
Sepul. trices.
primo May
cum dormi-
misset.

*Katherina, quia Christi sanguine mun-
data, igneaque tentationum exploratio-
ne purgata; Mundis, eodemque modo
purgandis omnibus, tum que passa est,
tum etiam eorundem exitum testarissim.
cunis.*

T Rue it is I stroue: But 'twas against mine enemie.
Strongly I struggled; it was my strongest aduersary.
Strongly, not in my selfe, but in my euer-helper strong:
Strongly; alas weake woman weakly strong:
Strongly, though faintly; which was fleshes infirmite:
Strongly, and doubtfully, through my foes lying subtilty:
Strongly.

Strangely (I grant) till strenght is selfe in weakenes was seene bre
And Saviour mine did in the battailes throng,
Plainely display his banner-booke in open field:
VVhich seene, mine aduersaries all, gan shrinke, fall, yeeld:
So Christ the victor searching the spoile, taking his pray,
Me found for him, sooke to him: So I past from you away.
VVitnes hereof my often'plied faith's confessions:
VVitnes my prayers, plaints, tearefull eyes, hart yearning meditacions:
VVitnes my sweate, strong trembling, thirst, my burning heate,
Peace, joy, passage; & all harres that present then with mine did beaste.
But be all silent: One for me the trush will tell:
My witnes, now, in heauen, with whom I crowned dwell.
And learne by me, with God and's word your childhood to acquains,
Then aged, finally (though hap's at times) you shall not faint.

Si non testantis fide,
Monentis cbaritate } Moneamini.

Antiphonies eidem.

IT's not unlike (Christ's deare) such conflict you endur'de:
The members must be like the head, vve are affar'de.
IT vvas not amisse, you did so fierce hot firie triall bide:
To haue pure gold, some seauen times i stride.
Is were unmeete the seruants better then their Lord shou'd finde:
The Captaine passe the pikes, the souldiers stay behinde:
IT is unete, for vvhom Christ dranke off all that has bitter emp,
They of the same vvhich him a lissle dram shou'd sup.
And though your life, your birth, your vertuous education,
Your holy course in Reading, Prayer, Meditacions,
Meekenes, patience, pittie, and religious chaffisie,

Bosk in your maried state, and free virginite,
Did uorthilie import you uvere the same
You did professe, and as did sound your * name:
Tis that your death prom'd cleerer /uenen fold,
You's be Christ's member, seruans, soldiern, and gold.

* Katherin.

Noutheticon.

Learne all by this and others more iust Abrahams breede,
Borne in the Church, nurst of her breifs, begottē of immortal seed.
Learne you that stand, haue peace, feele ioy, see lāght,
Partake God's spirit, tasting his grace and heavenly gift,
The time may come that you may fall, warrise, & peace seeme strāge,
You iuy uish anguyls, lights for death: shadowes may exchange:
Satan may buffet, Gods spiris drise you to the uilderneſſe,
The booke mouth sweetning, be to your bellies bissernes.

Learne ye that in these heauie changings be;
God changesh never, never doe his graces die,
Graces fountaine runneth never, is floweth abundantly:
We doe not alwaies thirſt, seede called come: oft drinke we sparingly.

Learne you that in these blessed feeling, haue no part,
Nor of the bitter changings, feele the smart:
Your wretched state, who living are as dead withouen ſense,
Who dead shall ever liue tormentend going hence.

Learne all, judge not before the time: happie and bleſſ'd is he,
Who of the ſillie humbled poore doth judge admisely.

Edw. Alpinwall.

Katherina. {
Pura: Christo quam purgata.
Vita, Christo preparata.
Morte, Christo dedicata.
Caelis, Christo coniugata.

W. F.



The holie life and Christian death, of Mistris Katherin Brettergh.

THis Gentlewoman was borne in Cheshire, the daughter of John Bruen of Bruen Stapleford Esquire, well descended, and of an auncient house. Her education before her marriage was such, as became the profession of the Gospell, in godlines and purity of life and Religion, & well beseeemed the house where she was brought up. Stapleford.
The Scriptures she knew from a childe, and by reading thereof, gained such knowledge, that shee was able readilie to applie them when occasion was offered, as wee may see at the time of her death, and that so fitlie, and effectuallie, that shee seemed to haue made them her daily meditation. For the things of this world she was moderate, and sober, and by her Christian life and death, she might teach many Gentlewomen, how vaine

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vaine the pleasures and fashions of this world are, and how farre vnable to bring that peace to a distressed heart, that the embracing of true Religion can.

Gen. 34.1. She vsed not to gad abroad with wan-
1.Sam. 1.9. *Dinab*, to dancing greenes, markets, or publike assemblies; but rather with *Han-*

12. nab did chuse to tread vpon the dust of the sanctuarie, and walke in the waies of *Sion*;

Psa. 84.10. *yea, with David rather to be a doore keeper in the house of God, then to haue societie with the wicked, or to dwelle in the tents and Tabernacles of the vngodlie.* The Sabbath day was alwaies deere and welcome to her, what time she would not be without the word preached, though many times she went farre for it. *Her delight was still to consecrate it glorious to the Lord.* And as it is said of *Iosab*,

2.King. 22. 19. *his heart melted when he heard the law;* so may it be said of her, her heart was so tender, and full of compassion, that oftentimes she was scene to heare Sermons, reade, pray, and meditate with teares.

She made conscience of all sinne; yea, of the least sinne, such as worldlings count no sinne: she never vsed to sweare oth great nor small; nor yet to abuse her tongue with vaine or vnseemly speeches; no not so much

much as a iest-lye, or immodest word; neither durst she name the name of God, or take his titles in her mouth, without great reverence. In priuate speech where shee might speake with profit, shee did it so well, that her speeches might haue been deliu-
ered by a stronger vessell then her selfe: her words being so well seasoned, and proce-
ding from such a sanctified heart, did al-
waies minister grace to the hearers.

To reade, to pray, to sing, to meditate, *Psal. 16.3.*
was her daily exercise; and her chiefest de-
light was in the holie societie of the Saints
vpon earth (which I say not for any cause,
but only to shew the fountaine frō whence
her godly end flowed, and that the world
may see some there be, which chuse rather
to be ioyned with the people of God, then
to *enjoy the pleasures of sinne for a season;* and *Heb. 11.25.*
these I doubt not haue chosen the better
part.) Finally, the precepts of the Lord
were precious vnto her, for from her child-
hood shee feared God and walked before
him: both knowledge and sanctification
did ioyne in her, the fruits & effects where-
of did appeare in her life, and was seene at
her death, to the glorie of God, and com-
fort of all beholders.

She

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Shee was not like the simple Popish wo-
men of our daies , which are euer learning ,
and never able to come to the knowledge of the
truth ; but rather like the noble men and
women of Berea, which receiued the word
of God with readines, and were able to dis-
cern of *Pant* and *Silas* preaching . But
why doe I speake of Popish women, whose
understandings are darker then the darke-
nes of *Egypt*? let vs come and examine
many other which seeme to detest Poperie ,
and aske them a reason of their faith ; they
can tell you a tale of their ruffes , and their
pride , and their vanitie ; but for Religion ,
it is the least thing they regard , or seeke to
know : which I speake not so much to so-
lace my selfe in the sinnes and simplicitie
of others, as earnestly desiring all Gentle-
women, that either knew this holie saint of
God, or hereafter shall heare of her, instead
of your glasses at home, wherein you pricke
and prune, and pin your selues, to looke in-
to this glasse before your eyes , that so her
life, and death, may be an example for you
to follow.

When shee was about twentie yeeres old ,
(by the consent of her selfe, and her friends)
shee was married to a young *Lancashire*
Gentleman,

Gentleman, Master *VVilliam Brettergh* of *Bretterghoult* neere *Liverpoole*: one that likewise embrased Religion sincerely, and for the same indured many grieuances at the hands of Papists.

Two yeeres and more she liued after she was married, and had issue only one *daungb-Anna Bret-ter*: during which time, this couple liued together in such mutuall ioy and comfort, as well beseemed the children of God, which make profession of his trueth. And although this Gentlewoman came from the habitations of *Abraham* to dwell in *Sodome*, amidst the tents of *Kedar*, that is to say, among inhumane bands of brutiish Papists, induring many temporall grieuances from them; yet her knowledge, patience, mild inclination, and constancie for the trueth was such, as that her husband was farther builded vp in Religion by her meanes, and his face daily more and more hardened against the diuell, and all his plague agents; the *Popish Recusants*, *Church Papists*, *prophane Atheists*, and carnall *Protestants*, which swarmed together like Hornets in those parts.

It is not vnowne to *Lancashire*, what horses and cattell of her husbands were killed

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killed vpon his grounds in the night, most barbarously a two severall times by Seminarike Priests (no question) and Recusants that lurked thereabouts. And what a losse and hinderance it was vnto him, being all the stocke hee had on his grounds to any purpose. This fell out not long after shee was married to him; yet this was so farre from dismayng her, or working such passions in her, as are common to her sex, that

* *John VVright Esquire.* shee rather * reioyced, then sorrowed; turning it into matter of praising God, and submittting her selfe to his good prouidence. Oft shee would haue said, It is good that such things be; but woe bee to them that doe many moe.

Richard Orme.

Raph. Hear-

ton &c. and them.

many moe.

sten his children, and preuent some sinne, which he saw vs like to fall into. It is good in respect of Gods Church, that the weake may be confirmed in the trueth, and that Papistrie may be disgraced, when the world shall see such wickednesse flow from it. It is good in God, that so the wicked may bee without excuse at the day of iudgement, when their conscience shall tell them, that howsoeuer God suffers them to doe such villanie for some iust cause knowne to himselfe; yet they commit it onely of ma-

lice

lice and reuenge. Oftentimes also in these vexations, shee would haue said; the mercies of God are infinite, who doth not only by his word; but also by his iustice, make vs fit for his kingdome. Little doe our enemies know, what good by these things they doe vnto vs, and what wracke they bring to their owne kingdome, while they set foorth the wickednesse thereof. Many times snee would pray that God would forgiue them, which had done them this hurt, and send them repentance: and shee would call vpon her husband, that he would doe the like, and *bleffe them that cursed him*. And for *Mat. 5.44.* feare least her husband should faile in that point through infirmitie and weakenes, as it is said of *Job*, *who offered sacrifice for his sonnes, least peraduenture they should sinne, and blaspheme God in their hearts*: so snee never failed, but daily prayed vnto the Lord to sanctifie her husbands thoughts, and direct his heart aright, only to seeke Gods glorie, without either desire of reuenge, or satisfying his owne affections. So humble was her spirit, so carefull to auoide and preuent sinne, both in her selfe and others; and so mild of nature, that as *Jacob* with his mildenes softned the malicious heart of *Esau* *Gen. 33.3.4* his

his brother: and *David* by his kindnes in
 1. *Sam. 24.* the caue, chaunged the furie of *Saul*, into
 17. 18. weeping and confessing that *David* was
 more righteous thē he: so she by her meek-
 nesse, humllity, and vnspotted carriage in
 the world, forced some of the aduersaries to
 Religion, to speake well of her.

For her life, shee was well reported of all
 that knew her. Pitifull and bountifull was
 shee to the poore, and slacked no opportu-
 nitie to doe good wherein shee could; but
 constantlie held her course, and kept her
 times of praying, reading, and meditating,
 (wherein shee had plentifull gifts) and con-
 tinually vsed the same at such times as were
 fitting for her state, sex, and calling. At the
 exercises of Religion, as prayer and instru-
 ction in her familie, shee would not be wan-
 ting: besides priuate prayer, and medita-
 tion which shee omitted not but vsed daily,
 both in her chamber, as also abroad secre-
 tly and solitarily in the orchard, garden, or
Gen. 24. 63. fields, as *Isaacs* manner was. In reading the
 Scriptures shee vsed euermore to taske her
 selfe, eight chapters a day at the least, and
 for the time which shee saw euill or idly
 spent, without doing some good, shee vsed
 to call the time of temptation. Many times al-
 so

so she would reade some godly writer, or expoter of Scripture, or in the booke of Martyrs; and was scene to weepe most bitterly, when either shée had read of that which touched her affections neere, or of the cruell martyrdome, which the deere children of God were put vnto, by the cruell and wicked tyrants of former daies.

For Poperie, she saw it so grosse and foolish, that shée would not once name it, except it were to argue against it, but neuer for it: so zealous was shée of Gods glorie, and loued the truth so intirely, that shée would not once open her mouth to pleade for *Baal*.

Sinne aboue all things was hatefull vnto her, for thereat shée would haue grieued, as well when shée had scene it in others, as in her selfe. One or two examples I can not omit, wherein shée bewrayed a worthie spirit, sanctified by the spirit of God, and prepared for all the assaults of Satan. On a time, as her husband and shée were riding toward the Church, hee was angry with his man: *Alas husband (quoth shē) I feare your heart is not right toward God, but it can be thus angry for a trifle.* And weeping shée said further, *you must pray against this your affection, and alwaies bee sure your anger bee of God, for*

Exad. 23.13

Psal. 16.4.

Ephes 5.3.

Judges. 6.31

32.

2 Cor. 4.25

28.

else how dare you appeare this day before his minister? And offer vp your prayers in the publike congregation of the Saints of God? Another time, a tenant of her husbands, being behinde with his rent, she desired him to beare yet with him a quarter of a yeaer, which he did: and when the man brought his money, with teares she said to her husband: *I feare you doe not well to take it of him, though it bee your right, for I doubt he is not well able to pay it, and then you oppresse the poore.* So great a compassion had shee of other mens wants, that all things being duly considered, and tightly weighed, mee thinkes I may say of her, as *Paul* said of *Timothie*, *I know none like minded.*

Phil. 2.20.

Thus after she was married, she continued in the things she had learned, and held her profession with such sinceritie, that the common enemies to our religion (the very Papists) had nothing to say against her, but confessed her life was *vnreproouable*. And as for the godly that knew her, they alwaies acknowledged that *modestie*, and *virtuous carriage* in her, ioyned with *knowledge* and *practise* of all the duties of religion, that they had iust cause to report of her, as of a *sound* and *faithfull professor* of the *Gospell*.

Two yeeres, and something more she liued with her husband, till about Whitsontide, it pleased God to send her that sicknes whereof on Whitsunday 1601. she died.

Anno Dom. 1601.

Her sicknes tooke her in the manner of a hot burning Ague, which made her according to the nature of such diseases, now and then to talke somewhat idly, and through the tempters subtilitie, which abuſed the infirmite of her bodie to that end, as he oftentimes vſeth to do in many, from idle words, to descend into a heauy conflict, with the infirmite of her owne spirit; from the which, yet the Lord presently and wonderfully deliuered her, giuing so ioyfull an issue to the temptation, that ſhee might well vſe the words of the Prophet, as afterwards ſhee did, *For a moment O Lord thou diddest hide thy face from me, for a little season, but with everlasting mercie thou haſt compassion on me.* On Saturday ſevenight May 23. before Whitsunday, what time ſhe ſickened, ſhe began to ſeele ſome little infirmite and weaknes of faith, more then ſhee had wont to ſhew, but ſhee ſoone overcame it. On *May 15.* Munday night it increased vpon her, and the assault of the enemie began to be ſharp, and ſo continued till the next day at afternoon; what time God deliuered her, and ſene

sent her peace, and comfort of conscience, and so increased the same in her continually till shee died. The manner of her affliction was this.

M. William Brettergh.

M. William Fox.

M. Edward Aspinwall.

M. John Brettergh.

Mistress Maud Brettergh.

Mistress Scholastica Fox.

William Woodward.

Elizabeth Challoner.

First, the severitie of Gods justice, and the greatness of her sinnes began to come into her minde, which much afflicted her, and shee would often speake of it. Then shee accused her selfe of pride, that shee had delighted too much in her selfe, and her beautie. Afterwards shee thought shee had no faith, but was full of hypocrisy, and had not imbraced religion so earnestly, nor glorified God so worthily (especially with her tongue, which oft shee repeated) nor loued him so sincerely, as shee ought to haue done. Sometime shee would call her Bible from her, and say : *It was indeede the booke of life, but shee had read the same unprofitable, and therefore feared it was become to her the booke of death.* Sometime shee would say her sinnes had made her a pray to Satan ; a spectacle to the world ; a disgrace to religion ; and a shame to her husband, kintred, and all true Christians : and here shee would weep bitterly. Sometime the originall corruption wherein shee was borne, troubled her, and the sinnes of her parents, and the common-parents of all, *the eaters of the forbidden*

bidden fruite: as if that had made her un-
worthie of God, and were then laid to her
charge. Many times shee accused her selfe
of impatience, bewayling the want of fee-
ling Gods spiit, and making doubt of her
election, and such like infirmities. Shee
wished, that shee had never beene borne, or
that shee had beene made any other crea-
ture, rather then a woman. Shee cried out
oftentimes, *Woe, woe, woe, &c. a weake, a wo-
full, a wretched, a forlorn woman*, and such
like pitifull complaints against her selfe,
with teares continually trickling from her
eyes. Shee complained of gricuous thirst,
such as all the water in the sea could not
quench (and yet when drinke was giuen
her, sometimes refused it, sometimes tooke
a very little of it): sweate burst out vpon
her exceedingly, and sometime her bodie
burned extreamely. So it seemed the sorromes
of death hemmed her in, and the grieves of hell
laid hold vpon her. Sometimes shee was very
dull in prayer, and once when shee should
haue said, *Leade vs not into temptation*, shee
made a stop, saying, *I may not pr^{ij}; I may not
prav* (being interrupted, as shee lat^d, by Satan) &c.
so shewed much discōfort: howbeit shee was
not left till shee could both pray, and make
confession of her faith with speciall appli-

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cation to her selfe. Besides these fiery darts of Satan, she was once or twice troubled with vaine speches, as of her child, the killing of her husbands cattell, that she thought shee saw a fire by her, &c. But euery one saw that these things proceeded of weakenes, emptines of her head, and want of sleepe, which her disease would not assoord her.

These fits though they were for the time grieuous to her selfe, and uncomfortable to her friends: yet were they neither long nor continual, but in the very middest of them, would shee oftentimes giue testimony of her faith, striuing and fighting against her temptations. Many times when the standers by judged her afflictions at the sharpest, would shee call vpon God, lifting vp her eyes and hands to heauen, *and desire him to give her strength against her temptations.* Many times with a cheeresfull countenance shee would desire those that were by not to faint, or giue her ouer, but constantly to pray, and helpe her against the tempter. Once in the middest of her temptation, being demanded by *Master William Foxe*: whether she did beleeme the promises of God, or no? and whether she could pray? she answered: *O that I could, I would willingly, but he will not let me. Lord I beleeme, helpe my unbelief.*

unbelieve : which shee pronounced with a
still low voyce. And when hee replied, that
if shee had a desire to pray and beleue, shee
did pray and beleue, and that so effectual-
lie, that heil gates should not ouercome
her, according to that of the Apostle; *God 2. Cor. 8.12.*
accepteth it according to that a man bath, not
according to that a man bath not : shee was
much comforted thereby.

Once after a great conflict with Satan,
she said: *Satan reason not with me, I am but a yv. pret-
weake woman, if thou haue any thing to say, say tergh.
it to my Christ; he is my aduocate, my strength,
and my redeemer, and bee shall pleade for mee.*
Sometimes when shee was afflicted with the
accusation of her sinnes, and want of see-
ing Gods mercie, shee would with many a
pitifull sob and much weeping, *pray to the Iohn Bre-
Lord Iesus Christ to helpe and comfort her, a tergh.
poore, wofull, distressed woman*, and request o-
thers to pray for her. And when shee was
moued to make confession of her faith, shee *sd. A spin-
would doe it oftentimes, saying the Apo- wall.*
*stles Creede, and concluding the same with
words of application to her selfe. I beleue
the remission of (my) sinnes, the resurrection
of (my) bodie, and eternall life (to mee) A-
men.* And hauing done, shee would pray
God to confirme her in that faith, euer con-

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William
Wood-
ward.

cluding with the *Lords prayer*, as devoutly and reverently as any that were present. A Christian friend, who by his daily arte n-
dance on her, discharged the dutie of a
faithfull Christian, standing by told her,
that no temptation had befallen her, but that
which appertained to the childe of God, and that
God is faylfull and true, and had promised to
gine an issue with the temptation: whereat she
expressed great comfort.

Master Edward Aspinwall, a faithfull pro-
fessor of the truth, and a true Israelite, was
much with her in the time of her sicknes,
and ministred much heauenly instruction
vnto her, and comforted her at all times
with apt places of Scripture, meeting with
her temptations: and so put the sword of
the spirit into her hand. He propounded to
her the most plentifull comforts of God vnto

Isai. 40.12. to his Church, in the 40. 41. 42. and 43.
28.19.30. Chapters of *Isaiah*, vttered in such speeches
31. and phrases, as might most fidly answere her
Isai. 41.8.9. discomforts. Also he directed her to consi-
12.13.14. der the Passion and Prayer of our Sauiour
17.17.
Isai. 42.12. Christ, for all his, *John 17. Math. 26. Luke*
3.4.5.6.7.8.22.23. But specially did he often inculcate
13.14.15.16. that sweet invitation of our Sauiour: *Come*
14.4.13.12. *vnto me all ye that travell and be heavy laden,*
5.25.
Math.22.28. *I will ease you.* But the difficultie shee had
sometimes

sometimes to apply these generals vnto her owne soul in particular, made the case more full of anguish to her selfe, and fearefull and lamentable to the standers by: Albeit shee acknowledged Gods *Majesty, mercy, faith-fultnes, and trutb*; yet still complained shee of her owne weaknes, and vnuorthines, and could hardly appropriate each thing to her selfe.

To helpe her somewhat herein (for properly otherwise, it is the peculiar worke of the *holy spirit of God*, to perwade the heart and soule of her particular interest in these generall promises) shee was told that the *Almighty* who was *merciful* as shee had proved, and *faulthfull* as shee confesled; intended all these mercies to as many as hee did call and make promise to. And that hee called her shee must needs confess, both because that then shee not onely her selfe read, but heard others reade those blessed words of God ynto her: and also for that in former times, shee had beene touched with the loue of God, and that his trutb: and had well profited in the detestation of sinne, and imitation of her Sauiour in a holy life. And for the proole thereof, shee was wished to remember in former times her *Baptisme*, her frequenting of *Sermons*, and often receiuing

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uing the most comfortable repast of the ho-
lie *Communion*, her daily, and almost con-
tinuall exercise of *reading*, *meditating*, and
praying. &c. Also he assured her, that neither
the present agony she was in, nor the spe-
cifies then in that distresse, tending to the
signification of *despaire*, extorted from her,
were any iust causes, why either she, or any
that heard her, should judge fearefully of
her, because all might see the fault was not
in her *will*, as appeare by her *prayers*, *con-
fessions*, *plaints*, *sighs*, *teares*, and *grones* to
God for *mercic*, and full assurance in the
bloud of *Christ*; but in her *judgement*, not
able at that time to discerne the *wayes* of
the Almighty: And therein (he told her) she
was made conformable, not only to many
the holy *Saints* of God, *Iob*, *Jeremy*, *David*,
and others more, but also to her head, our
Lord and Sauiour *Christ Iesu*, of whom we

Iob. 31. &c. *reade*, that *some* haue *cursed* the *day* of *their*
Iere. 20. 14. *birth*, and *called* for *their* *end*, and *darknes* to
Iob. 6. 4. 8. 9. *cover* *them*: *They* haue *been* as *men* *without*

Iob. 15. 9. *hope*, and *swallowed* *up* in *despaire*: *They* haue
Lamint. 3. *cryed* how the *wrath* of *God* *bath* *torne* *them*,

&c. *and* the *terrors* of the *almightie* *bath* *fought* *a-*
gainst *them*: *They* haue *had* *no* *peace* *in* *their*

soules, *nor* *comfort* *in* *their* *consciencies*, *their* *prayers* *haue* *been* *slus* *from* *God*, *their* *sinnes*

haue

Psal. 6. 3.

haue been terrible vnto them, crying that their Psal. 38.4.
iniquities had gone ouer their heads, and were a [¶]c.
burden too heauy for them to beare: And they
haue thought themselves spectacles of shame Psal. 71.7.
and repreach, and as monsters vnto men: They ^{Psa. 77.1.7.}c.
were grieved for the sinnes of their parents, and Psal. 51.5.
complained that they were desolate, forsaken, Psal. 102.3.
and most miserable and wretched in the world; [¶]c.
yet for all this were they still the deere chil- ^{Rom. 7.24.}
dren of God, as you are this day. Nay (saith
hee) I pray you consider, what torments
God inflicted vpon his deare Sonne on
the Crofle: did he not cry out, *My God, my* ^{Matth. 27.46.}
God, why hast thou forsaken me? He complai-
ned, that his soule was heauy vnto death; yet ^{Matt. 26.38.}
was he heard in that which he feared, & God [¶]c.
deliuered him. After this, hee read vnto her
the 22. Psalm, wherein *Dauid* complained
partly of his owne, but principally of the
most bitter anguish which our Sauiour
Christ endured, and suffered in bodie and
soule, putting her in minde, that her case
was not so bad as *Dauids*, nor much vnlke
our Sauiours, who endured all that, and
more for her; and therefore she had no cause
to feare, seeing *Christ* had obtained victory,
and would vndoubtedly be with her, deli-
uer her, and eternally glorifie her with him-
selfe for euermore; and so continually hee
propoun-

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May. 26.

propounded to her such comfortable places of scripture as might meete with her infirmities. This greatly refished her, and gaue her occasion many times to call vpon God, for encrease of grace, and deliuerance from her grieuous temptations: The which God of his accustomed goodnes vouchsafed, on *Tuesday*, about three a clocke in the afternoone, what time shee felt her selfe in very good measure deliuered from all her former feares and afflictions. But on *Saturday* next after, which was the day before her death, shee was wholly released, and filled with such inward comfort, that it greatlie affected vs that saw it.

This is the summe of that temptation which shee had, wherein what can any man see that might give just occasion to report our religion comfortles, or the Gentlewoman dyed despairing? This we are sure of, that *to bee without temptation is the greatest temptation*: as also, that nothing befell her, which hath not befallen the holiest of the children of God. And shee that confidered her owne corruption (which how great it is in the best of Gods Saints, I neede not say) and bethought her selfe of the punishment due thereto, if God in iustice should reward her; no maruell if shee brake out

some-

sometime into heauie complaints. I make no question it was the worke of God in her, to suffer Satan to accuse her, and afflict her for her sinnes, that so she might the better see them, and consider the haynousnes of them, and before her departure repent her of them, and betake her wholy to *Christ* for the sauing of her soule. And if it pleased God thus to make her possesse her sinnes before shee dyed, let those which never yet knew the waight of thair sinnes, be wise in time, and remember that hee shall never haue his sinne forgiuen, which first or last doth not vndergo a holy despaine for it, and acknowledge nothing to remayne in himselfe, but matter of iudgement and condemnation: and comfort and eternall life to flow alone from *Iesus Christ*.

And as for those, which haue learned to scoffe at the terrors of God's children, & to censure such, as are at sometimes cast down with feeling the anger of God against sin, let them consider the blessed issue that God gaue to the troubles of this Gentlewoman, and let them acknowledge his woike in her. And if they will not doe this, but proceede to traduce the dead, then let them call to minde, those of the Popish crew, and persons of greater note among them, then this

22 The Christian life and death

Fox. *Actis
and Mon.*

pag. 1904. 61
pag. 1908.

* *Frācis the
Monke, one
of the ten po-
pish persons*

converted in time,

Dom. 1601.

*See Hesen
Miller. histo-*

*ia Jesuiti-
ca, who sets
downe cer-
taine exam-
ples of the
Jesuites to
bis purpose.*

this Gentlewoman was, which haue dyed most fearefully indeede. Cardinall *Sadelot*, *Jacobus Latomus* the Diuinitie Reader at *Louaine*, *Hofmester* the Frier, *Guarlacus*, *Bomelius*, *Crescentius* the Cardinall, *Stephen Gardiner* Bishop of *Winchester*, and diuers the bloody persecutors in *Queene Maries* time, and some of the Popes themselues, as *Frāce, anno* namely, * *Pope Sixtus Quintus* of late yeeres: all which died most fearefully & miserably, and shewed manifest signes at their death, that their popish superstition was the condemnation of their soules. And if they will judge of my religion by my death, let them acknowledge their religion is the doctrine of desperation, and that the truth and faith which was able to fill the heart and tongue of this blessed Gentlewoman at her death, with such heavenly comforts, is the doctrine of Christ, revealed from heauen, that wee might live and die in it.

From *Tuesday*, till *Whitson-eeuen*, her comfort still increased, and temptations vanished away. She would then very cheerfully ioyne with the company in prayer, and singing *Psalmes*, as occasion offered, and performed all such duties, as was meete for her in that estate. One day, her brother *Master John Bruen of Braunstapleford* came from

*John Bruen
isquire.*

from his house in *Chesb^{ry}* to vitir her, and *W^{illiam}* after some kind salutation passed betweene *Brut^{ergh}*. them, hee said vnto her: *Sister, bee not dis-* *V^{ill}. Fox*
maid at your troubles, but remember what the *John Bret-*
Apostle saith, that judgement must begin at *tergh, V^{ill}-*
the house of God: To whom shee answered, *ward, John*
as one that was also very ready in the scrip- *Holland,*
tures, with the very next words following, *Maud Bret-*
True it is, and if it begin at us, or the righteous, *18.*
shall scarce be saued, where soe the sinners and *1. Pet. 4. 17.*
ungodly appeare? After that, shee praied with
him, & sung a Psalme with him, as one that
received great comfort by him, & acknow-
ledged in him, a hart set to lecke the things
belonging to the kingdome of Christ. De-
ring this time, in the night with such as wa- *John Hol-*
ked with her, shee would pray and rehearse *land, V^{ill}-*
for her comfort many texts of Scripture, *William Bret-*
and namely, the 8. to the Romanes, many *tergh, V^{ill}-*
times concluding & closing vp that shee read, *ward,*
or repeated, with prayer, and most comfor-
table uses and applications thereof to her
selfe, with shew of such ioy and comfort, **Ric. Orme,*
that the hearers reioyced at it. When shee *John Hol-*
received any meate shee prayed God not *land, V^{ill}. L*
only to sanctifie those creatures for her bo- *William Bret-*
dily sustenance, but also to fill her soule *tergh, Wil-*
with the waters of life, often repeating that *lia Wood-*
of the Reuelation, *To him that thirsteth, will* *ward.* *V^{ill}. Fox*

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Reuel.21.6. I give of the waters of life freely.

VVWilliam
Brettergh.
VV. Foxe.
Psal.119.
71,72.

One time she tooke her bible in her hand, and ioyfully kissing it, and looking vp toward heauen, shee sayd that of the Psalme : O Lord, it is good for me that I haue beene afflicted, that I may learne thy statutes : The law of thy mouth is better to me then thousands of gold and siluer.

VVWilliam
Brettergh.

Another time she called her husband to her, and said : O Husband, beware of Papistry, keepe your selfe holy before the Lord : Yeeld not to the abominations of the wicked, least they reioyce, and so you dishonor God, and destroy your owne soule. Againe she said, Let my little child be brought vp among the children of God, & in the true feare and knowledge of his Maiestie; so shall I meete her in heauen, whom now I must leaue behinde me on earth.

Maud
Brettergh.

Againe, sometime she would pray with a low voyce to her selfe, and that saying of Rom 8.15. Paule, We haue not received the spirit of bondage to feare any more, but the spirit of adoption, whereby we cry Abba Father, was much in her mouth : and the latt words Abba Father, shee would double oftentimes over. She would sing to her selfe the last verse of the 13. Psalme.

I will give thankes unto the Lord, and praises to him sing : Because he hath heard my request, & grated my wishing.

Finally

I haue giuen them, that they may be one as we
are one. With marueilous ioy shee vttered
the words of *Danid* many times ouer, I con-
fesse before the Lord his louing kindnes, and his
wonderfull workes before the sonnes of men: for
he hath satisfied my soule, and filled my hungrye
soule with goodnes. When he came to the 24.
verse, *Father, I will that they which thou hast
giuen me, be with me, euen where I am, that they
may behold my glory; which thou hast giuen me;*
Stay, said shee, and let mee meditate on the
goodnes of the Lord, for this is the sweetest
saying that euer came to my soule: for now
I perceiue and feele the countenance of
Christ my redeemer is turned towards me,
and the bright shining beames of his mer-
cie is spread ouer me: *Oh happy am I, that e-
ver I was borne, to see this blessed day!* Praise,
praise, O praise the Lord, for his mercies:
for he hath brought me out of darknes, and
the shadow of death: he hath deliuered my
soule from the snare of the hunter, and hath
taken mee out of the den of Lyons, euen
from the iawes of *Lentiathan, that piercing*
and crooked serpent, and hath set me in a place
of rest, and sweete resieling: Oh prayse the
Lord, O my soule, all that is within me praise his
holy name: my soule praise thou the Lord, and
forget not all his benefits, which forgiuesth all

Psa. 103. 1.

3. 3. 4.

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thine iniquities ; and bealeth all thine infirmities : Which hast redeemed thy life from the grave, and crowneth thee with mercy and compassion. This shee often repeated : And then againe remembraunce the 21. and 22. verses of the 17. of Iohn, shee said : O my sweete Saviour, shall I be one with thee, as thou art one with thy Father ? And wilt thou glorifie me with that glorie which thou haddest with the father before the world was ? And doest thou so loue me (which am but dust and ashes) to make me partaker of glorie with Christ ? What am I poore wretch, that thou art so mindfull of mee ?

Psal.144. 3.
Psal.8.4.

Ob how wonderfull ! how wonderfull ! how wonderfull is thy loue ! Oh thy loue is unspeakable, that hast dealt so graciously with me ! oh I feele thy mercies, and oh that my tongue and heart were able to sound forth thy praises as I ought, and as I willingly would doe ! oh that you all would helpe mee to praise the holie one of Israel, the God of all consolations ! And thus for the space of fие houres together at the least, shee continued prayning and lawding the Lord, with such a gladsome and heauenly countenance, testifying such inward ioy, from a comfortable feeling of the mercies of God in her soule, and vsing such sweete sentences, and sugred phrases of perfect and holy eloquence, as the truth thereof, if it could

could haue beeene taken, were admirable, continuing so many houres together; some part whereof was this.

O my Lord, oh my God, blessed be thy name for euermore, which hast shewed me the path of life. Thou didst O Lord hide thy face from mee Isa. 34.8.
for a little season, but with everlasting mercy, thou hast had compassion on me: And now blessed Lord thy comfortable presence is come, yea : " Lord, thou hast had respect unto thy handmaid, and art come with fulnes of ioy and abundance of consolations: O blessed be thy name O Lord my Ood. Then shee repeated part of the 15. Psalme 16.5.9. Psalme, saying: *The Lord is the portion of mine inheritance, wherfore my heart is glad, and my tongue rejoiceth: Thou wili shew mee the path of life: In thy presence is fulnes of ioy, and at thy right hand there are pleasures for euermore: oh that I could therefore praise the Lord, as he is worthie to be praised! I will sing to the Lord. I will sing to the praise of the God of Israel: come, come, (saith she) and helpe me, Judges 5.3. O helpe me to praise the Lord.* And with that she began to sing the third Psalme, and continued to the end of the Psalme, as perfectly, and with as sweete a voyce, as ever shee had before in her health; and concluded with the 49. verse of the 106. Psalme.

The Lord the God of Israel.

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be blest for evermore:

Let all the people say Amen,
praise yee the Lord therefore.

And after this shee said, O praise the Lord,
for hee hath filled mee with ioy and gladnes of
barte, and brought mee from the gates of hell, and
Psal. 16. 6. of death: repeating that of the 16. Psalme,

*My line is fallen unto me in a pleasant place:
yea I have a faire heritage, for the Lord is the
portion of mine inheritance: The place where
I now am, is sweet and pleasant: oh how pleasant
is the sweete perfume of the place where I lye!*

Exod. 30. 23 *It is sweeter then Aarons composed perfume of
principall Spices: how comfortable is the sweet-
nes I feele! It is like that odour that proceedes*

Reuel. 8. 4. *from the golden censor, that delights my soule.
The taste is precious: do you not feele it? Oh so
sweet it is! yea sweeter than myrrh, the hony, or
the hony combe. Let me therefore sing againe,
and againe unto my Lord, and my God. Then
shee did sing the 19. Psalme, beginning at
the 7. verse, *how perfect is the law of God, &c.*
and so on to the end of the same. And after
that spiritual rejoicing, in singing of Psalms,*

shee then prayed unto God faithfully, and
praised the Lord againe ioyfully. And be-
ing still full of cheare, and such like heauenly
consolations, she did sing againe most har-
tily, ynto the praise of God the 136. Psalme,

Praise

Praise yet the Lord, for he is good, for his mercy
indureth for ever: &c. In which Psalme, for
his mercie endureth for ever, is 26. times re-
peated. A Christian friend coimming in at
the same time, which was about sixe of the
clocke in the cuening, marueiling to see her
exceeding ioyes, and heauenlie harmonie,
wherein shee continued with such words
and phrases, that were so spirituall, prayed
for the continuance of the same vnto the
end: whereupon shee then burst out, rela-
ting further of her ioyes, saying: Oh the ^{vv}William
ioyes! the ioyes! the ioyes! that I feele in my ^{vv}Will. Fox.
soule! oh they be wonderfull! they be wonder-
full! they be wonderfull! And after that, shee
prayed for increase of faith, and that God
would strengthen her against temptations,
with continuall cravuig of remission of
sinnes, euer meditating of heauenly mat-
ters, as by her sudden and often breaking
out into heauenly speeches, and praises, did
appeare: for the same cuening shee lying
still and silent for a while, one prayed her ^{vv}William
to remember the Lord Iesus, and that shee ^{vv}Foxe.
would in her heart, pray for constancie in
her ioyfull course; whereupon shee answ-
ered with a delightsome and cheereful coun-
tenance, and comfortable voyce: Oh (said
she) so I doe, for the Lord is my light, and my ^{psa. 27.1.3.}

^{Maister}
^{vv}Will. Fox.

^{vv}William
^{vv}William
^{vv}Wood-
ward.

saluation, whom then shall I feare? Though an host pitch against me, yet my heart shall not be afraid, for the Lord hath said, I will not leave thee, nor forsake thee. Indeede, I should verily

Deut. 4.31.

Psal. 27.13. bane fainted, but that I beleeme to see the

Psal. 108.1. goodnes of the Lord in the land of the living.

Psa. 42.1.2. And now my heart is readie, my heart is readie

and prepared, yea, it panteth after thee O God;

as the Hart Brayeth after the risers of water,

so panteth my soule after thee O God: my soule

thirsteth for God, even for the living God.

When Lord, when shall I come and appeare be-

fore thy presence? &c. Saying then further,

Lord, sith it hath pleased thee to prepare my

heart, whether to life or death, thy will be done

dispose of mee to thine owne glorie, I am thine

Lord, worke thy blessed pleasure and good will

upon me. And after this shee fell into a short

slumber, and awaking said, as the spouse said

vnto Christ in the Canticles, Oh come kisse

me with the kisse of thy mouth, for thy loue is

better then wine! Oh how sweet the kisses of my

Saviour bee? Then one said vnto her, allu-

ding to that place of S. John, Revel. 3.8. and

praying that the Lord woulde annoint her,

with the eye-salve of his grace, that shee

might see and behold his glorie. To whom

shee answered, Mine eyes are opened, mine eyes

are opened, though for a while they were closed

VVilliam
Brettergh.

Cant. 1.1.

VV. Foxe.

vp, and shart; yet now I thank my God, mine eyes
 are opened, & I do feele and see the enerlising
 mercies of my Christ: saying then further as
 it is in the 27. Psalme. Thou saidst, seeke my ^{Psa.27.8.9.}
 face: my heart answered to thee, O Lord, I will
 seeke thy face. O hide not therefore thy face
 from me, nor cast thy servant away in displea-
 sure, thou hast beene my succour, leane me not,
 nor forsake me, O God of my saluation. And
 being willed to commit her soule into the ^{WWilliam}
 hands of Christ, she said: O Lord Iesus, thou ^{Brettergh.}
 hast redeemed me, pleadeth thou my cause, for in-
 to thy hands alone doe I commit my spirit, O
 thon God of truth. And then feeling more
 ioy to abound, one praysing God with her, ^{WWilliam}
 for his great mercies shewed toward her, ^{WWard.}
 she further said. I give thee thankes O father, ^{ward.}
 Lord of heauen and earth, because thou hast ^{Mat.11.25.}
 bid these things from the wise, and men of un-
 derstanding, and hast opened them unto me thy
 poore handmaid, which am but dust and ashes.
 O how mercifull and marnelous gracious are
 thou unto me! yea Lord, I feele thy mercie, ^{WWill. Fox.}
 I am assured of thy loue, and so certaine am I
 thereof, as thou art the God of truth, even so
 sure do I know my selfe to be thine, O Lord my
 God; and this my soule knoweth right well, and ^{Psa.139.14.}
 this my soule knoweth right well: which speech
 of her assurance, she often repeated. Presently
 after

34 The Christian life and death

William
Brettergb.
Feb. 19. 25.

26.27. after this sitting vp in her chaire, shee sung
the fourth Psalme; and then being laide
downe againe in her bed, shee confidently
spake these words: *I am sure that my redee-
mer liveth, and that I shall see him at the last
day, whom I shall see, and mine eye shall behold:*
*and though after my skin, wormes destroy this
bodie, yet shall I see God in my flesh with these
eyes, and none other.*

M. VVillia
Harrison.

VVilliam
Brettergb.

VWill. Fox.

John Bret-
tergb.

VVilliam

Woodward

Then came in to see her toward euening,
Master *William Harrison the Preacher*, prai-
sing God for her continuance, in that her
ioyfull and most happy course: and perswading
her to an holie perseveraunce in the
same, she thanked him, and desired him to
reioyce in Christ with her, and to prayse
God for his mercies to her, and saide. *Oh*

*Master Harrison my soule bath been compas-
sed about with terrors of death, feare within,
and feare without, the sorrows of hell were up-
on me, knots and knorres were upon my soule,
(which twice or thrice she repeated) and a
roring wildernes of woe, was within me; but
blessed, blessed, blessed, be the Lord my God, who
bath not left me comfortles, but like a good shep-*

Psa.23.2.3. *heard, bath he brought me into a place of rest,
euен to the sweete running waters of life, that
flowe out of the sanctuarie of God, and he hath
lead me into the greene pastures, where I am
fed,*

fed, and exceedingly comforted: yea, hee hath restored my soule, and lead me into the plaine and easie paths of righteousnes. The way that now I goe in, is a sweete and easie way, strowed ^{ps. 147.14.} with flowers, and as a fine sandie way; yea, it is more easie and soft then the sand, for I goe and tread upon wheate, even upon the finest flower of heate: Oh blessed be the Lord; O blessed be the Lord, that hath thus comforted me, & hath brought me now to ^{ps.} place, more sweete unto me, then the Garden of Eden. Oh the ioy! the ioy, the delightsome ioy that I feele! Oh how wonderfull, how wonderfull, how wonderfull is this ioy! O praise the Lord for his mercies, and for this ioy, which my soule feeleth ful wel. praise his name for euermore. And these praises of God, shee sounded forth, like *Danids* harmonie, being indued with *Danids* spirit, to the prayse of the eternall and mercifull God, continuing all night in such like ^{z William} prayers and prailes to God, except some ^{z William} small time, that shee was silent and quiet. ^{Wood-ward.}

Marter Harrison prayed twice with her that euening, as also in the morning (being *VVhitesunday.*) After hee had prayed once with her, going then toward his publike charge, she sent for him, to pray once more with her before he went, which hee did; to the ioy and gladnes of heart, both of her, and

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and all that were present; and so he tooke
leauue of her, and departed.

Another faithfull man or two came pre-
sently in that morning, and diuers other
well affected, who were with her at the
time of her death, and often prayed with
her that forenoone, shee still abounding in
spirituall comforts and consolations: some-
times as one awaking out of sleepe, shee
would say, *the Lord was her keeper, and deli-
verer.* Againe, one saying vnto her, the
Lord blesse you: *Yea* (said she) *and the Lord
Jesus blesse vs all.* And so seeming to sleepe a
little while, and awaking againe shee said:
*Lord I trust in thee, haue mercy vpon me, give
me strength to praise thee: defend and preserue
me in the houre of temptation, and lay no more
upon me, then thou wylle enable me to beare.* Af-
terwards being asked, if shee would haue
them ioyne in prayer together againe with
her. *O yes* (said she) *for Christs sake I desire it:*
saying thus to her selfe: *Heare O Lord, and
haue mercy vpon me: Lord be thou my helper:*
*thou hast loosed my sacke, and girded mee with
gladnes: therefore will I praise thee, O Lord my
God: I will giue thankes to thee for euermore.*

Psa. 30. 10.

11. 12.

With that, all that were present did ioyne
in prayer with her, and in conclusion vsing
the *Lords prayer*, which she said with them,

to

to thine is thy kingdome ; her strength then
being gone , her tongue failed her , and so .
She lay silent for a while , every one iudging
her then to bee neare death , her strength
and speech failing her : yet after a while lif-
ting vp her eyes with a sweete countenance
and still voyce , said : *My warrefare is accom-
plished , and my iniquities are pardoned . Lord ,*
I. sa. 40. 2.
who haue I in heauen but thee ? and I haue none
Psal. 73. 25.
in earth but thee : my flesh faileth , and my heare
also , but God is the strength of my heart , and
my portion for ever . He shat preserueth Jacob ,
and defendeth his Israel , he is my God , and will
guide mee unto death : guide mee O Lord my
God , and suffer mee not to faint , but keepe my
soule in safetie . And with that slied presently
fell asleepe in the Lord , passing away in
peace , without any motion of body at all ;
*and so yeelded vp the Ghost , a sweete Sab-
boaths sacrifice about foure of the clocke*
in the afternoone , of Whitsunday , being the
last of May 1601 .

This was the death of that vertuous
Gentlewoman , happily dying in the Lord ,
and reaping the benefit of a holy professi-
on : wherin we cannot but acknowledge
and reuerence the mercie of God , who in
our greatest infirmitie makes his grace to
shaine most cleerely . A sure testimonie of
the

the truth of our profession, seruine to incourage vs therein, and to moue vs to a godly life. It must needes be a diuine Religion, and a truth comming from God, that thus can fill the heart and meuth of a weake woman, at the tyme of death, with such admirable comfort. And a wretched conceite, and meere Antichristian is that religion, which so hateth and persecuteth this faith, which is thus able to leade the true-harted professors thereof, with such vspeakeable peace vnto their graues.

Her funerall was accomplished at *Chsld-wal* Church on Wenesday following, being the third of *June* 1601. And now for conclusion, seeing this blessed Gentlewoman is taken from among vs, and receiued into the holie habitations of the heauenlie Jerusalem, there to remaine in ioye, glorie, and blessednes for euermore; let vs lament for our losse, but reioyce for her gaine: and let vs pray, that in heart wee could as willingly wish to bee with her, as she is now vnwilling to be with vs.

Salomon saith, The memorie of the iust shall be blessed: but the name of the wicked shall rot. Prou. 10.7.

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DEATHS AD-
VANTAGE LITTLE RE-
GARDED, AND THE
Soules solace against
sorrow.

Preached in two funerall Sermons
at Childwal in Lancashire, at the burial
of *Mistress Katherin Brethergh*
the third of June.

1601.

The one by *William Harrison*, one of the
Preachers appointed by her Maiestie for the
Countie palatine of Lancaster; the other
by *Willian Leygh, Rector of Dounith,*
and Pastor of Standish.

Whereunto is annexed, the Christian
life and godly death of the said
Gentlewoman.

PHIL. 1.21.

Christ is to me both in life, and in death advantage.

REVEL. 12.17.

*Then the Dragon was wroth w:th the Woman, and
went and made warre w:th the remnant of her seede,
w:ch keepe the commandments of God, and bauet the
simonye of Iesus Christ.*

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TO THE CHRISTIAN
Reader, grace and peace in Christ
be multiplied.



For any do wonder why I would presume to publish this rude Sermon in these bright Sun-shine daies of the Gospel, wherein so many learned books and profitable treatises be alreadie set forth by others, and yet are little regarded by the people: I wish them to understand, that I was drawne hereunto by the importunitie of some, who hearing it preached, earnestly desired to haue it printed: their request being importunate, and yet reasonable, I could not well ^a Bernard. denie it. And yet I hope it will not be hurtfull ^b epist. 314. to any, but profitable to some. I know that speaking hath alwaies been ^b Euseb. ec- accounted more power- cles. hist. lib. full than writing: and therefore Papias, ^b 3. c. 39. Habet ne- companion of Polycarpus, thought hee did not scio quid la- profit so much by the writings and bookeſ of tentis in- the Apostles followers, as by the authoritie of the ^c viua vox: & in persons, and the lively voyce of the speakers. And ^c Hierom said, that the lively voyce aures disci- puli de au- thoris ore had a secret force, and being powred from ^c transfusa, the mouth of the speaker into the eares of fortius so- the hearer, hath a stronger and more power- nat. Hier. full sound. Whereupon Eſchines, when he had Paulino.

To the Christian Reader.

read the oration which Demosthenes had
made against him, and perceived that the people
did greatly wonder at the force and excellencie
^a Quid si ip-
sam andiffe-
tis bestiam,
sua verba
sonantem. and profit : both for the instruction of those
which did not beare the doctrine deliuered by
lively voyce, and also for the helpe of their me-
mories which before heard it. Our Sermons are
like an vntimely fruite, which dieth so soone as it
is borne, they are forgotten so soone as they are
Philip. 3. 1. heard. And therefore as Paul was not grie-
ued to write the same things to the Philip-
pians, but thought it a sure thing for them :
so wee neede not to bee ashamed to write those
things which before we preached, that the people
may the better understand and remember the
same.

Moreover, I was willing to give a publike te-
stimonie of that godly Gentlewomanes death, at
whose buriall it was preached : to cleare her
from the slanderous reports of her popish neigh-
bours, who will not suffer her to rest in her grane,
but seeke to disgrace her after her death. It is
not unknowne to them which either reade the
histories of these later times, or are acquainted
with popish practises, that the religion of Papiste,
was

To the Christian Reader.

Was first set up, and is still maintained by cruel-
tie, and lyces. By crueltie, in murthering the
Martyrs, in persecuting the Protestants, and
now of late in these parts, in beating and woun-
ding the bodies, in killing and spoylng the cattell : Bellarm.de
of those which withstand them by publike au- not.Eccles.
thoritie. By lyces, in teaching forged miracles to 4.7.ex.Coc.
confirme their owne doctrine, and in spreading tileo
abroad false reprotoys against our best professors Lindan.de
to hinder our doctrine : as they hane bitterly re- not.Eccles.
uiled them for the course of their lynes ; so hause 4.8.
they most shamefully slandered them for the g Lindan.de
manner of their death. It would make a mans fug.Idol.
cares to tingle to heare what malitious slau- 4 Fox. Alt.
nders and manifest untruths some of the Romish mon.p.520.
faction hause published, concerning the death of ex Alan.
c Luther, of f Caluine and g Bucer, worthie Cope. dial.
instruments of Gods glorie, and faithfull teach- Alan.Cope.
ers of his truth. As also concerning the death of More dial.
the h Lord Cobham, i of Richard Hunne, Alt.mon.
k of Thomas Bilney, and of 1 Perotine Mas pag.743.
sie, holie Martyrs, which sealed the trueth of More pre-
Christ with their orne blood. Yea hause not tindal.
some of that sect scattered abroad slanderous 1 Harding.
Libels of Master Beza his revolting at his reioyned a-
death ? when he was linnen, and able to answer gaint fuel.
them with his owne hand-writing. No marseile fol.184.
therefore though their followers, treading in mon.p.1766.
their

To the Christian Reader.

Jude. 9.

their steps, doe now vnjustly reproch them which
professe the same doctrine, and being dead in-
deede, cannot answere for themselues. It
were better for them with Balaam, to desire to
die the death of the righteous, then thus to
slander them after their death. I will not blame
them with cursed speaking, seeing Michael the
Archangel would not so deale with the devill:
but I shall pray unto the Lord to forgiue them,
and to open their eyes that they may see his
truth. And God grant that we which now
professe his truth, may so liue and die
as that we may give them no oc-
cation to speake euill of
it. Amen.

Thine in the Lord,

WILLIAM HARRISON.

which
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es. It
fire to
bus to
blame
el the
diuell:
them,
see his
now
ie

SON.



DEATHS ADVANTAGE little regarded.

ISAI. 57.1.

The righteous perisheth, and no man considereth it in heart: And mercifull men are taken away, and no man understandeth that the righteous is take away from the enill to come.

SHe holy Prophet of the Lord, in the 9. verse of the Chapter immediatly going before, hath foretold of a fearefull iudgement which was like to fall vp-on the *Jewes*. He calles for the wild beasts of the field and the forest, to come and devoure them: meaning thereby the *Gentils*, which should bee the executioners of the Lords iudgements vpon them. And because the Lords iudgements are alwaies righteous, he afterwards shewes the causes which would prouoke him to inflict them. The first cause

B is

is set downe at large in the rest of the verses following in the same Chapter, the blindnes, idlenes, covetousnes, and securitie of them which were appointed for teachers among them: the neglect of their dutie, being a speciall occasion of the peoples sinne, is alleadged as the first cause of the iudgement ensuing. The second cause was in the common people, set downe in the first verse of this Chapter, and that was their carelesse regarde of the death of righteous men, though many of them were taken away, to forewarne them of some strange iudgement to come; yet they regarded it not, but still proceeded forward in their sins, and therefore were like to taste of some miseries, from which the righteous were freed by their speedie death.

In these words four severall circumstances are to be obserued. 1. The persons who did die. 2. The manner of their death. 3. The contempt and carelesse regard of their death. 4. The end of their death. 1. The persons which died, are described by two properties. 1. *the righteous*. 2. *mercifull men*. 2. The manner of their death is set foorth by two severall tearmes, *perisheth*: *are taken away*. 3. The contempt and carelesse regard of

of their death, is also set downe by two
phrases, *no man considereth it in heart: and no
man understandeth it.* Lastly, the end where-
fore they died was, to prevent future euils:
*the righteous is taken away from the euill to
come:* of these in order.

1. For the persons which died, the Pro-
phet saith, *The righteous perisheth.* Concer-
ning whom, two things are to be consid-
ered: first, the meanes by which men are
made righteous: secondly, the markes by
which wee may know who are righteous.
For the former, you must know that by na-
ture all are corrupt and vnrighteous, but
yet may be made righteous by iustification,
and sanctification: for there is a righteous-
nes of imputation, and also a righteousnes
of sanctification; the one to make vs righ-
teous before God, the other to make vs
righteous before men. The righteousnes of
imputation is the righteousness of Christ
imputed vnto vs by faith, for our iustifica-
tion. Our owne inherent righteousnes is not
sufficient to make vs truelie and perfectlie
righteous before God, and therefore this
Prophet sayth afterwarde in the name of
himselfe, and of all the people, *All our righ-
teousnes is as filthie cloutes.* And *David*, one
Isai.64.6.

of Gods faithfull seruants thus framed his

Psal. 143.2 prayer vnto the Lord: *Enter not into iudgement with thy seruant: for in thy sight shall*

none that liveth bee iustified. And *Paul* thus

speakest of himselfe in regard of his Apo-

fileship, I know nothing by my selfe, yet am I

not thereby iustified. Nothing can satisfie

the iustice of God, and make vs appeare

righteous in his sight, but onely the righteousnes

of Iesus Christ, imputed to vs. And

therefore the same Saint *Paul* said, *I haue*

countell all things losse, and do iudge them to be

dung, that I might winne Christ, and might be

found in him, not hauing mine owne righteous-

nesse which is of the Law, but that which is

through the faith of Christ, euен the righteous-

nesse which is of God through faith. The same

doctrine he taught vnto others, whose salu-

ation he desired as well as his owne. *As by*

one mans disobedience (saith he) many were

made sinners: so by the obedience of one, shall

many bee made righteous. Whence wee may

reason, as *Augustine* and others haue done

against the *Pelagians*, that as *Adams* eating

of the forbidden tree was imputed to al his

posteritie, though they neuer tasted of the

fruit with their lips; so the righteousnes and

ex ipso sunt, obedientie of Christ shall make all them

which

Rom. 5.19.

Sicut ille ex semel ipsis

nascentibus, licet non

et inducatur in de-

ligno, factus est causa

moris: ita Christus, qui

ex ipsis sunt, obedientie of Christ shall make all them

which are of him, righteous before God, though they themselues haue as yet practised no righteousnes. Againe hee saith, *that God hath made him sinne for vs, which knew no sinne, that we should be made the righteousnes of God in him.* As therefore Christ was made sinne for vs, not by infusion of sinne into his person, but by imputation of our sinnes vnto him: so must we be made righteous before God, not by infusion of righteousness into our owne persons, but by imputation of Christ's righteousness vnto vs. As the Moone and all the Starres borow all their light from the sunne: so the Church and euery member of it borow all their righteousness from Christ the sunne of righteousness. If this bee true, then the heathen Philosophers and wisemen, which liued most vprightly in the sight of men, and yet wanted the knowledge of Christ and faith in him, could not be righteous before God. They wanting the law, did by nature many things contayned in the law, yet could not be made righteous thereby: *that was but a righteousness, by which an ungodly man is lifted up that he might fall into punishment.*

And in this respect, the Iewes which rejected Christ (how holy soeuer their liues were) were

were in outward shew) could not be righteous before God, because as *Paul testifieth of them, they being ignorant of the righteousness of God, and going about to establish their owne righteousness, have not submitted themselves to the righteousness of God.*

Rom.10.3. And likewise in regard hereof it is hard to finde in the Church of *Rome* a man that is truly righteous before God: For the papists hold, that wee are made righteous by infusion of grace, and practise of good workes, and that we can be no more righteous by the righteousness of Christ imputed vnto us, then we may bee wise by another mans wisdome, or learned by another mans learning. But if they would duely consider either the perfection of the Lords iustice, or the imperfection of our inherent grace and good workes, they would not imagine that the one could be satissified by the other.

Quod lex omnipotens mandando imperat, lex dei credendo impetrat. *De spiritu & lumen. cap. 13.* *Augustine said, that which the law of workes commandeth by threatening, the law of faith doth obtaine by beleeving.* Christ Jesus as he is mediator, is as truly giuen vnto vs of God, as any land can bee giuen by one to another, and therefore we may as well be made righteous by his righteousness, as one man may be made rich by another mans riches giuen vnto

vnto him. And it is strange to see the parti-
alitie of Papists in the matter of imputation,
for they teach, *that the fastings and satisfac-
tory deeds of one man bee availeable to others, yea
and that holy saints or other vertuous persons* <sup>Rhem. Test.
2. Cor. 8.</sup> *sett. 3.*
*may in measure and proportion of other mens
necessities and desernings, allot vnto them, as
well the supererogation of their spirituall works,
as those that abound in worldly goods may giue
almes of their superfluities, to them which are
in necessarie: and yet they denie that the righ-
teousnes of Christ may be imputed vnto vs
for iustification; as if the Lord would ac-
cept the works of men to satisfie for vs, and
not the righteousnes of his owne Sonne.*

2 Secondly, men are made righteous by
sanctification, when by the spirit of God the
mind is enlightened, the heart is mollified,
the will is rectified, the affections are chan-
ged, and the whole course of the life is re-
formed: so that whereas before they liked
and loued, and liued in sinne, now they ab-
horre it, and auoyde it: and therefore it is
said, *he that doth righteousnes is righteous, as
he is righteous: and whosoever doth not righ-
teousnes is not of God.* Yet this doth not
make vs perfectly righteous, but imper-
fectly, and not before God, but before men,

^{1. Joh. 3. 7.}

Iam.2.21.

and of this *James* speaketh, saying, *Was not Abraham our father iustified through workes,*

Vers.24.

when he offered his sonne on the altar? Tee see

Tb. Aquin.

then how that of workes a man is iustified, and

in hys lo-

cum.

not of faith onely. That is, a man is declared,

manifested, & tryed to be iust by the works

of the law, and so doe diuers of the Schoole-

men expound that place. And indeede vn-

lesse wee did so vnderstand it, the Apostle

James would contradict the Apostle *Paul*,

Ro.3.20.28.

who saith, that a man is iustified by faith, with-

out the workes of the law: so that there is one

righteousnes imputed, another righteousnes

exercised and declared. Whosoeuer are

iustified by Christ's merits, they are at the

same instant sanctified by his spirit, and

made able to practise righteousness in their

conuersation.

Herein God excelleth all Princes in the world, for they may vpon good considera-
tion receiue againe into fauour those which haue offended them, as *David* did *Absalom* ;
yea they may restore them to the former dignities which they had taken from them :
yet they cannot alter their nature and dis-
position, to make them more dutifull then they were before. But God thus dealeth
with his subiects that haue offended him ;

hc

he dath not onely forgiue them their sinnes, and receive them into fauour for Christ's sake, but also sanctifieth them by his spirit, to keepe them in obedience afterward.

Now the markes, whereby a righteous man may be knowne, are to be learned: for many would be reckoned in this number, which are vnrigheteous: *There is a generation Pro. 20. 10.* which are pure in their owne conceit, and yet are not washed from their filthines. Although the best and surest knowledge ariseth from the causes of a thing, and therefore wee might best learne who is a righteous man by that which was spoken before; yet because those things are inward and secret, I will teach you foure outward markes whereby a righteous man may be discerned.

First, a righteous man may bee knowne by the generalitie of his obedience, if it extend it selfe to the whole course of his life, and to all the commaundements of God. If he doe not take libertie in any one sinne, but striueth to auoyd all: nor omitteth any one good dutie, but indeuoureth to performe all, being like to *Zacharias and Eli- Luk 1.6.* zabeth, who were iust before God, and walked in all the commaundements and ordinances of the Lord without reproefe. Considering that God

God will not dispense with any of his seruants for the breach of any one of his lawes, as Princes sometimes vpon speciall occasions dispense with some of their subiects for penall Statutes, and seeing that hee who binds vs to all in generall, bindeth vs to euery one in particular: and that whosoever keepeth the whole law, and yet faileth in one point, is guiltie of all: a true righteous man will be as carefull to keepe one as another.

Iam. 2. 10.



Some men are like to *Naaman*, for he professed the true God of Israel, and promised to serue and worship him alone: yet desired to be borne withall for one speciall sin: herein (saith he to the Prophet) the Lord bee mercifull unto thy seruant, tha: when my master goeth into the house of Rimmon, to worship there, and leaneth on my hand, and I bow my selfe in the house of Rimmon, the Lord bee mercifull unto thy seruant in this point. So they are willing to auoyd all other sinnes saue onely one which serueth most for their pleasure or profit, they desire to be pardoned for it. These are little better then *Herod* was, for he feared *John Baptist*, and reuerenced

Mar. 6. 20.

him, heard him gladly, and did many things after him: but when *John* told him that it was not lawfull for him to haue his brothers wife,

wife, he would not obey him, because that sinne serued most for his pleasure. Although a Ship bee sound in all parts but one, and leaketh in no place saue onely one, yet it may bee drowned by meanes of that one. Though the walles of a besieged Citie bee strong, and well fortified in all places saue one, and haue no breaches saue onely one, Greg. mag. moral. li. 19. cap. 17. the enemies may enter in at that one, and spoyle the Citie. Our soule is as a Ship on the sea, if it haue but one hole where it leaketh, it may make shipwrack of faith and a good conscience: it is as a Citie besieged by the Diuel and his angels, if there be but one breach in the walls of it, the diuel may there enter, and spoyle it. A birde is catched in a snare or grinne, and held fast in it, as well by one claw, as by both legs, or the whole body: so the Diuell, who layeth snares for our soules, may catch and hold them as well by one sinne, as by many. I acknowledge there is imperfection in all. Righteous *Lot* had a fault, iust *Noah* had a fall, *David* shewed his infirmity, and *Peter* his frailty: yet the righteous either sinne of ignorance, not knowing that they doe amisse: or if they know it, it is not often, but seldome; afterward they are grieued for it, and made more

more carefull to auoyde it. But hee which without repentance continueth still in one grosse sinne, and often practiseth it, cannot be reputed a righteous man, though he eschue many other sinnes. *A little leauen sourereth the whole lumpe. As dead flyes putrefie a whole boxe of oyntment, and a little folly, him that is in estimation for wisdome; so one sinne being continually practised, spoyleth all his righteousnes.*

Eccles. 10.1

Secondly, a righteous man may be known by the end wherunto his workes of righteousness are directed, and that is the glorie of God. *Let your light so shine before men (saith Christ) that they may see your good workes, and glorifie your father which is in heauen.* And *Paul saith, Whether ye eate or drinke, or whatsoeuer else yee doe, doe all to the glorie of God.* Though men practise never so many good workes, yet if in doing of them they proppound not this end, they are not to bee accounted righteous men; no more then he is to be esteemed a good Archet which can draw a strong bow, hath a faire loose, and doth shooote farre, and yet alwayes shoootes a great way off from the marke. In this respect the Pharisies were not to be reckoned in the number of righteous men, for they did

Matt. 5.16.

1. Cor. 10.31

Matt. 6.

did all to be seene of men: they did fast, and
pray, and giue almes, to be seene of men.

The Papists also faile in this propertie: for
they doe all to merit thereby, like to hired
seruants and labourers, which worke for
their wages, and would do little or nothing
for their Masters, ynlesse they might bee
well paied for their paines. But we must ac-
knowledge our selues not to bee seruants,
but sonnes, and not sonnes of the bond-
woman, but of the free-woman: and that
we ought of dutie to serue the Lord all the
daies of our liues, though we shoulde receiue
nothing for our labour. In all our workes
we must seeke his glorie; if hee bestow any
reward vpon vs, wee may take it as an vnde-
serued gift of his bountifull goodnesse. I
graunt indeede that righteous men haue
some hypocrisie and vaineglorie mingled
with sinceritie in their best actions, and doe
some things as well for their owne praise,
as Gods glorie: yet if there bee more sinc-
eritie in them, then hypocrisie; if they doe
more good works for Gods glorie, then for
other sinister ends, they lose not the name
and dignitie of righteous men. For as the
Philosophers teach concerning elementary
bodies, that they are not made of one ele-
ment

ment onely, but of all foure, yet haue their names of the prædominant element, as some are called earthly bodies, not watrie, aeriall, or fierie bodies, because they haue more earth, than water or ayre in them: and as the Physitians say of the humours in mans body, that although they be not pure, but mixed one with another, yet euery one doth carry the name of that humour which doth most abound: so may wee say of the generall conuersation and the particular actions of men, that if in them they seeke more the glorie of God, than their owne praise or profit, they are truly righteous.

3 Thirdly, a righteous man may be knowne by his perseveriance in righteousness, for he which is truely made righteous by faith in

Rom. 11.29 Christ, and sanctification of the Spirit, will continue righteous vnto the end. True and

Ezek. 18.24. sauing righteousness is one of those gifts of God which are without repentance. It can-

not be lost fully and finally. Those which turne from their righteousness and commit iniquitie, shall not liue: their former righteousnes shall be forgotten, and they shall die in the finnes which they haue committed. If the righteousnesse of any bee like a morning cloud, or as morning dew, which

Hos. 6.4.

is

is dried vp and vaniisheth away, so soone
as the Sunne ascendeth on high, it shall ne-
uer be acceptable to God. He onely which
continueth righteous to the end shall bee
saued. As God never ceaseth to bestow
blessings vpon vs, so should we never cease
to serue him in holines and righteousnes all
the daies of our liues. Though wee hire ser-
uants for a yeere, and take apprentices for
seauen yeeres, yet must wee serue the Lord
for ever. Yea the righteous do not only hold
fast that which they haue receiued; but
their teeth are so set on edge with the
sweete taste of righteousnes, that still they
desire to increase it. So many as are perfect,
will be thus minded with *Paul, not to count*
themselves as if they had already attained to it, Phil.3.13.
but they forget that which is behinde, and en-
deavour themselves unto that which is before,
and follow hard toward the marke of the price
of the high calling of God in Iesus Christ.

Lastly, a righteous man may be knowne
by his affection to righteousnes in others;
He which loues righteousnes it selfe, will
loue it as well in others as in himselfe; yea,
he will loue all others in whom hee behol-
deth any seedes of rightednes, his delight
will be in the Saints that are in the earth, Psal.16.3.
and

and in them which excell in vertue. Hee which loueth a childe for his fathers sake, as *David* loued *Mephibosheth* for *Ionathans* sake, loueth the father himselfe better : so he which loueth righteous men for righteousnes sake, declareth thereby that he loueth righteousnes it selfe farre better.

Moreouer, a righteous man loueth righteousness so well, that he wil labour to make others as righteous as himselfe. *David* promised, that if y^e Lord would create in him a cleane heart, and renue a right spirit within him, and restore him to the ioy of his salua-

Psal. 51. 13. *then shall I teach thy waies to the wicked,*
and sinners shall be conuerted unto thee. And

Luk. 22. 32. *Peter when he is conuerted, must strengthen his brethren.* As every thing seeketh to beget his like; so a righteous man seeketh to make another righteous. As fire cannot be smothered, when once it hath taken hold in any place, and findeth matter to worke vpon, but will burne further and further, till it haue consumed all before it: so true righteousness wrought in the heart of one, cannot there be suppressed, but will spread it selfe abroade, and worke vpon others for their conuersion. He which would be esteemed righteous, and yet keepeth all his righteousness

righteousnes to himselfe, and doth not impart vnto others, may iustly bee suspected to haue no sound righteousnes at all.

The second title giuen to them which dyed is, *mercifull men*: which may be taken two waies, either passiuely, or actiuely: passiuely (that is here first in nature and order) for such as God hath receiued vnto mercie, as he did *Paul*; because he sinned ignorant-
ly through vnbelief. In this respect they

1.Tim. 1.13
Rom. 9.23.

are called *vessels of mercy, prepared unto glory*. And of this number are only they which repent and amend. For as *Salomon* saith, *He that hideth his sinnes shall not prosper: but hee that confesseth and forsaketh them shall haue mercie*. If we take this title in this sense, wee may see good reason wherefore it was annexed vnto the former. First, to shew who are truely righteous before God, namelie such as he hath receiued vnto mercy, in forgiuing their sinnes. Which plainly appeareth by *Pauls* prooufe out of *David*: who saith, *that David declareth the blessednesse of the man, vnto whom God inspargeth righteousnes without worke*. And how prooues he the imputation of righteousnes without worke, but by the remission of sin? *Blessed are they whose iniquities are forgiven, and whose sinnes*

Pieu. 23.13

Rom. 4.6.

Ver. 1.

are conuerted. Blessed is the man, to whom the Lord imputeth not sinne. Againe, this title so taken might bee added to the former, to confute the sinister censure which carnall men gaue of those which were taken away in the flower of their age, iudging them to be punished for their sinnes and rejected of God: it was not so, they were received vnto mercy, and those which surviuued them, were reserued for punishment.

Actiuely it may be taken for such as shew mercy vnto others. And in this sense it is

Pron. 11.17. opposed to a cruell man. *He that is mercifull rewardeth his owne soule: but he that troubleth his owne flesh is cruell.* These two properties are alwaies found together in the same persons, and therefore Christ saith, *Blessed are the mercifull, for they shall obtaine mercie.* And the King in the parable which had forgiuen his seruant ten thousand talents, sayde vnto him when hee had cast his fellow seruant in

Mat. 18. 33. to prison for an hundred pence; *Oughtest thou not to haue had pitie on thy fellow, even as I had pitie on thee?* and then deliuered him to the Laylers, till hee should pay all the debts: and so will the Lord deale with men; and therefore *Iames saith, there shall be iudgement mercilleſſe to him that sheweth no mercie.* And con-

Jam. 2. 13.

contrariwise, he which receiueth mercie of the Lord, will shew mercy vnto men. For as the sunne beames lighten vpon the earth do not onely heate the earth it selfe, but also by their reflection do heate the next region of the ayre: so the beames of the Lords mercie lighting on the heart of any christian, do not onely heate him with inward comfort, but also reflect backward, and cause him to yeeld some comfort vnto his brethren. Yet here we must vnderstand such as shew mercie vnto others: as they were mercifull to their brethren, so God was merciful to them, wþuld not punish them with the wicked, but tooke them away, that hee might free them from future calamities.

There bee two kinds of mercifulnes, the one shewed toward the soule, the other toward the body, an example of both we may behold in Christ: *When he saw the multitude Mat. 9.36.* scattered abroad as sheepe having no shepheard, ^{37.} he had compassion on them: and bad his disciples pray vnto the Lord of the haruest, that hee would thrust forth labourers into his haruest, and presently after sent his disciples abroad to preach the Gospell among them. There was mercie shewed to their soules. Againe, when a great mulitude had

Mat.15.32.

Tho. Aquin.
secunda se-
cunda qu.
32 art. 2.

bin with him three daies in the wildernesse, he had compassion on them, and would not send them away fasting, least they should faint in the way. And therefore wrought a miracle in feeding foure thousand men besides women and children, with seuen loaues and a few little fishes. There was mercie shewed to their bodies. There be sixe works of mercy appertaining to the soule set forth in this verse : *Consule, castiga, solare, remitte, fer, ora.* Instruct them which bee ignorant, correct them which sinne, comfort them which bee heauie-harted, forgiue them that offend thee, beare with the weake, and pray for all men. There be seuen workes of mercie appertaining to the body, comprehended in this verse : *Visito, poto, cibo, redimo, rego, colligo, condo.* To visit them which be sicke: to giue drinke to them which bee thirstie: to feede them which be hungrie: to redeeme the captiues: to cloath the naked: to lodge the harbourlesse: and to bury the dead. Many doe separate these workes of mercy: some will be mercifull to the bodies of them which are in distresse, they keepe great hospitalitie, relieue the bodies of them which want; but doe nothing for their soules: these are mercifull but in part, they omit the chiefeſt works

works of mercy : yea they are no more mercifull to men redeemed by Christ's blood, then they are to bruite beasts. If their Oxe or Horse want meate, they will feede him: if diseased, they will seeke helpe for him: if he be fallen into a pit or ditch they will draw him out: and will they doe no more for man, hauing an immortall soule redeemed by Christ? As the miseries of the soule are more dangerous, so should they be more carefully regarded, and pitied. Others seeme to pitie mens soules, but not their bodies: they will instruct others, admonish them, forgive them, and pray for them, but will not giue them one pennie to helpe them withall: being like vnto a popish prelate, who being asked a penny by a poore man, refused to giue it, but offered to blesse him: which the poore man refused, because hee thought that if it had beene worth a penny, hee would not haue giuen it to him. As man consisteth both of body and soule, and is subiect to miseries in them both: so must wee be mercifull to him in relieuing of both.

The second circumstance obserued in the text, sheweth the manner of their death: *They perish, and are taken away.* There were many vngodly and vnmercifull men in

those daies, and in that countrie; yet they remained aliue, when the righteous and mercisfull were taken away by death. *It is appointed for all men once to dye, at one time or other, and now the righteous did leade the way. Death is the way of all the world; as Heb.9.27. Iosb.23.14. 1.King.2.2. Eccles.7.4.* as *David* termeth it: and *the ende of all men, as Solomon* nameth it: therefore the righteous must walke this way as well as others. Their flesh is grasse that withereth; and their glorie is a floure that fadeth: death spareth them no more then others. *Eccles.2.15* *The wise dyeth as well as the foole. Yea in this respect the condition of the cbildren of men, and the condition of beasts are alike, as the one dieth, so Eccles.3.19 dieth the other: all was of the dust, and shall returne to the dust. No maruaile then, if the condition of all men be a like. As well died Abel whose sacrifice God accepted, as Caine whose sacrifice God reieected: as well Abraham the father of the faithfull, as any children of vnbeliefe: as well Isaac sonne of the free woman, as Isbmael sonne of the bond woman: as well Jacob whom God loued, as Esau whom God hated: as well chast Ioseph, as incestuous Ammon: as well meeke Moses, as rayling Rabbekab; as well zealous*

zealous *Pbinea*s, as the luke-warme angell of *Laodicea*: as well *Dauid* a man according to Gods owne heart, as *Saul* from whome God tooke his spirit and mercy: as well *Salomon* the wise, as *Nabal* the foole: as well tender hearted *Iosiah*, as hard harted *Pharob*: as well the humble Publican, as the proude Pharise: as well poore *Lazarus* to bee caried into *Abrahams* bosome, as the rich glutton to bee carried into hell: as well *John* the beloued disciple, as *Iudas* the traytour: as well *Simon Peter* the Apostle, as *Simon Magus* the sorcerer. Mercilesse death doth exercise her crueltie vpon all alike.

Why should this be so? Hath not Christ *Questioned* dyed for the righteeus, why then should they dye? Death is the reward of sinne: Christ hath satisfied for all their sinnes, wherefore should they beare this penaltie of sinne?

The righteous must dye the first death, *Answered*. though Christ haue died for them, and suffered for their sinnes. His death shall free them from the second death, but not from the first death, which is the separation of soule and body. He hath onely altered the nature and vse of the first death, but not quite taken it away. Whereas at first it was

ordained for a punishment of sinne, hee hath made it a passage into heauen: it was threatned and inflicted as a curse, but hee hath turned it into a blessing. It did at first deprive men of good, but now it putteth them in possession of good. Christ hath taken away the sting of it: and therefore *Paul*

*Mors mini-
mè quidem
adhuc abesse
cogitur, sed
cogitur non
abesse.*

*Bernard. in
trans.*

Malach.

Gen.49.7.

Exod.32.28

Deut.33.9.

Josu.21.:

saith, *O death where is thy sting?* So as it can no more hurt vs then a Bee which hath lost his sting. It doth not hurt vs, but helpe vs; not hinder vs, but further vs in obtaining of glorie. *Jacob* not long before his death, pronounced this as a curse from the Lord vpon the tribe of *Simeon* and *Leui* for their crueltie, *I will deside them in Iaakob, and scatter them in Israel:* yet when the children of *Leui* shewed their zeale and obedience in killing the idolaters at *Moses* commandement, the Lorde turned this curse into a blessing. Their scattering was a furtherance vnto them, to make them more fit to teach the people in euery citie, and receiue the tythes of euery tribe. So at the first the Lord threatned death as the punishment of sinne, but by faith in Christ, it is made the ende of sinne, and beginning of glorie. Hee who could at the beginning bring light out of darknes, could afterward bring a blessing

out

out of a curse. If Physicians by their art can extract an antidote or preseruatiue against poyson, out of poysonfull things: why may not God by his infinit power and wisdome, drawe good out of euill, a mercie out of judgement, and a blessing out of a curse?

Yea and as *Augustine* teacheth, death remai- *August. de
neth still for the righteous, to exercise their
peccat. me.*
*re-
miss. lib. 2
cap. 34.*

faith withall. If immediately vpon remission of sinne there should follow immortalitie of the body, faith should bee abolished, which waiteth in hope for that which is not yet enjoyed. Yea the Martyrs could not testifie their faith, their patience, their courage, their constancie and loue vnto Christ, in suffering death for his sake.

But now let vs more particularly consider the titles giuen to the death of the righteous. First it is said, that he *perisheth*, which must not so bee vnderstood, as if hee were quite destroyed, brought to nothing, and had no more being: as it befalleth bruite beasts at their death, whose soules being traduced with their bodies are mortall, and perish with their bodies: the righteous hath a being euuen after death; yet may hee said to perish in regard of outward appearance; in the judgement of flesh and blood, hee seemeth

Both in your maried state, and free virginitie,
Did uorthilie import you uvere the same
You did professe, and as did found your * name:
Yes that your deash prou'd clearer seuen fold,
You s'be Christ's member, seruants, fouldier, and gold.

* Katherin.

Noutheticon.

Learne all by this and others more iust Abrahams breede,
Borne in the Church, nurst of her brestis, begotte of immortal seed.
Learne you that stand, haue peace, feele ioy, see light,
Partake God's spirit, tasting his grace and heauenly gift,
The time may come that you may fall, warrise, & peace seeme straige,
You iul y with anguish, lights for deaths shadowes may exchange:
Satan may buffet, Gods spirit drive you to the uildernes,
The booke mouish sweetning, be to your bellies bitternes.
Learne ye that in these heauie changings be:
God changeth neuer, neuer doe his graces die,
Graces fountaine runneth euer, it floweth ahoundantly:
We doe not alwaies thirst, seeld called come: oft drinke we sparingly.
Learne you that in these blessed feelings haue no parr,
Nor of the bitter changings feele the smart:
From wretched state, who liuing are as dead withouten sense,
Who dead shall ever liue tormented, going hence.
Learne all, judge not before the time: happie and bless'd is he,
Whos of the sillie humbled poore doth judge advisedly.

Edw. Alpinwall.

Katherina. {
 Pura: Christo quam purgata.
 Vita, Christo preparata.
 Morte, Christo dedicata.
 Cælis, Christo coningata.

W.F.



The holie life and Christian death, of Mistris Katherin Brettergh.

His Gentlewoman was borne in Cheshire, the daughter of John Bruen of Bruenstapleford Esquire, well descended, and of an auncient house. Her education before her marriage was such, as became the profession of the Gospell, in godliness and purity of life and Religion, & well beseemed the house where she was brought up. Stapleford
The Scriptures she knew from a childe, and by reading thereof, gained such knowledge, that shee was able readilie to applie them when occasion was offered, as wee may see at the time of her death, and that so fittly, and effectuallie, that shee seemed to haue made them her daily meditation. For the things of this world she was moderate, and sober, and by her Christian life and death, she might teach many Gentlewomen, how vaine

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vaine the pleasures and fashions of this world are, and how farre vnable to bring that peace to a distressed heart, that the embracing of true Religion can.

She vsed not to gad abroad with wan-
Gen. 34.1. dring *Dinab*, to dancing greenes, markets,
1 Sam. 1.9. or publike assemblies; but rather with *Ha-
11. nab* did chuse to tread vpon the duft of the sanctuarie, and walke in the waies of *Sion*; yea, with *Danid* rather to be a doorekeeper in *Q2sa.84.10.* the house of God, then to haue societie with the wicked, or to dwell in the tents and Tabernacles of the vngodlie. The Sabbath day was alwaies deere and welcome to her, what time she would not be without the word preached, though many times she went farre for it. Her delight was still to consecrate it glorious to the Lord. And as it is said of *Iosiah*, *2.King. 22.* his heart melted when he heard the law; so may it be said of her, her heart was so tender, and full of compassion, that oftentimes she was scene to heare Sermons, reade, pray, and meditate with teares.

She made conscience of all sinne; yea, of the least sinne, such as worldlings count no sinne: she never vsed to sweare oth great nor small; nor yet to abuse her tongue with vaine or ynseemely speeches; no not so much

much as a iest-lye, or immodest word; neither durst she name the name of God, or take his titles in her mouth, without great reverence. In priuate speech where shée might speake with profit, shée did it so well, that her speeches might haue been deliu-
ered by a stronger vessell then her selfe: her words being so well seasoned, and proce-
ding from such a sanctified heart, did al-
waies minister grace to the hearers.

To reade, to pray, to sing, to meditate, *Psal. 16.3.* was her daily exercise; and her chiefeſt de-
light was in the holie societie of the Saints
vpon earth (which I say not for any cause,
but only to shew the fountaine fō whence
her godly end flowed, and that the world
may ſee ſome there be, which chuse rather
to be ioyned with the people of God, then
to enjoy the pleasures of ſinne for a ſeasone; and *Heb. 11.25.* these I doubt not haue chosen the better
part.) Finally, the precepts of the Lord
were precious vnto her, for from her child-
hood ſlicke feared God and walked before
him: both knowledge and ſanctification
did ioyne in her, the fruits & effects where-
of did appeare in her life, and was ſeene at
her death, to the glorie of God, and com-
fort of all beholders.

She

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Shee was not like the simple Popish wo-
men of our daies , which are euer learning ,
and neuer able to come to the knowledge of the
truth ; but rather like the noble men and
women of Berea, which receiued the word
of God with readines, and were able to dis-
cern of *Paul* and *Silas* preaching . But
why doe I speake of Popish women, whose
vnderstandings are darker then the darke-
nes of *Egypt*? let vs come and examine
many other which seeme to detest Poperie ,
and aske them a reason of their faith ; they
can tell you a tale of their ruffes , and their
pride , and their vanitie ; but for Religion ,
it is the least thing they regard , or seek to
know : which I speake not so much to so-
lace my selfe in the sinnes and simplicitie
of others, as earnestly desiring all Gentle-
women, that either knew this holie saint of
God , or hereafter shall heare of her, instead
of your glasses at home, wherein you pricke
and prune, and pin your selues, to looke in-
to this glasse before your eyes , that so her
life, and death, may be an example for you
to follow .

When shee was about twentie yeeres old ,
(by the consent of her selfe, and her friends)
shee was married to a young *Lancashire*
Gentleman,

Gentleman, Master William Brettergh of
Bretterghoulte neete Liverpoole: one that lik-
wise embraced Religion sincerely, and for
the same endured many grieuances at the
hands of Papists.

Two yeeres and more she liued after she
was married, and had issue only one daughter: *Anna Bret-*
ter: during which time, this couple liued together.
together in such mutuall ioy and comfort,
as well beseeined the children of God,
which make profession of his trueth: And
although this Gentlewoman came from
the habitations of *Abraham* to dwell in
Sodome, amidst the tents of *Kedar*, that is to
say, among inhumane bands of brutish
Papists, induring many temporall grieua-
nces from them; yet her knowledge, pati-
ence, mild inclination, and constancie for
the trueth was such, as that her husband
was farther builded vp in Religion by her
meanes, and his face daily more and more
hardened against the diuell, and all his pla-
guic agents; the *Popish Recusants*, *Church*
Papists, *prophane Atheists*, and *carnall Protes-*
tants, which swarmed together like Hor-
nets in those parts. *It is not unknowne to Lancashire*, what
horses and cattell of her husbands were
killed

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killed vpon his grounds in the night, most barbarously a two severall times by Seminarie Priests (no question) and Recusants that lurked thereabouts. And what a losse and hinderance it was vnto him, being all the stocke hee had on his grounds to any purpose. This fell out not long after shee was married to him; yet this was so farre from dismayng her, or working such passions in her, as are common to her sex, that

* John VVrightin-
ton Esquire.
Richard
Orme.
Raph. Hea-
zon &c. and
many moe. she rather *retayced, then sorrowed*; turning it into matter of praising God, and submittting her selfe to his good prouidence. Ofte she would haue said, It is good that such things be; but woe bee to them that doe them. It is good in God, thereby to chaste his children, and preuent some sinne, which he saw vs like to fall into. It is good in respect of Gods Church, that the weake may be confirmed in the trueth, and that Papistrie may be disgraced, when the world shall see such wickednesse flow from it. It is good in God, that so the wicked may bee without excuse at the day of iudgement, when their conscience shall tell them, that howsoeuer God suffers them to doe such villanie for some iust cause knowne to himselfe; yet they commit it onely of malice

lice and reuenge. Oftentimes also in these vexations, shee would haue said; the mercies of God are infinite, who doth not only by his word; but also by his iustice, make vs fit for his kingdome. Little doe our enemies know, what good by these things they doe vnto vs, and what wracke they bring to their owne kingdome, while they set foorth the wickednesse thereof. Many times since would pray that God would forgiue them, which had done them this hurt, and send them repentance: and shee would call vpon her husband, that he would doe the like, and *blesse them that cursed him*. And for *Mat. 5.44.* feare least her husband should fail in that point through infirmitie and weakenes, as it is said of *Job*, who offered sacrifice for his *Job. 1.5.* sonnes, least peraduenture they should sinne, and blaspheme God in their hearts: so shee never failed, but daily prayed vnto the Lord to sanctifie her husbands thoughts, and direct his heart aright, only to seeke Gods glorie, without either desire of reuenge, or latisfying his owne affections. So humble was her spirit, so carefull to auoide and preuent sinne, both in her selfe and others; and so mild of nature, that as *Jacob* with his *Gen. 33.3.4.* nes softned the malicious heart of *Esau* his

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his brother: and *Dauid* by his kindnes in
1. *Sam. 24.* the caue, chaunged the furie of *Saul*, into
17. 18. weeping and confessing that *Dauid* was
more righteous thē he: so she by her meek-
nesse, humility, and vnspotted carriage in
the world, forced some of the aduersaries to
Religion, to speake well of her.

For her life, shee was well reported of all
that knew her. Pitifull and bountifull was
shee to the poore, and slacked no opportu-
nitie to doe good wherein shee could; but
constantlie held her course, and kept her
times of praying, reading, and meditating,
(wherein snee had plentiful gifts) and con-
tinually vsed the same at such times as were
fitting for her state, sex, and calling. At the
exercises of Religion, as prayer and instruc-
tion in her familie, shee would not be wan-
ting: besides priuate prayer, and medita-
tion which shee omitted not but vsed daily,
both in her chamber, as also abroad secret-
ly and solitarily in the orchard, garden, or
Gen. 24. 63. fields, as *Isaac's* manner was. In reading the
Scriptures shee vsed euermore to taske her
selfe, eight chapters a day at the least, and
for the time which shee saw euill or idly
spent, without doing some good, shee vsed
to call the time of temptation. Many times al-
so

so she would reade some godly writer, or expositer of Scripture, or in the booke of Martyrs; and was scene to weepe most bitterly, when either shee had read of that which touched her affections neare, or of the cruell martyrdome, which the deere children of God were put vnto, by the cruell and wicked tyrants of former daies.

For Poperie, she saw it so grosse and foolish, that shee would not once name it, except it were to argue against it, but never for it: so zealous was shee of Gods glorie, and loued the truth so intirely, that shee would not once open her mouth to pleade for *Baal*. Exod. 23.13
Psal. 16.4.
Ephes. 5.3.
Judges. 6.31
32.
Eccles. 4.25
28.

Sinne above all things was hatefull vnto her, for thereat shee would haue grieued, as well when shee had scene it in others, as in her selfe. One or two examples I cannot omit, wherein shee bewrayed a worthie spirit, sanctified by the spirit of God, and prepared for all the assaults of Satan. On a time, as her husband and shee were riding toward the Church, hee was angry with his man: *Alas husband (quoth she) I feare your heart is not right towards God, that can be thus angry for a trifle: And weeping she said further, you must pray against this your affection, and alwaies bee sure your anger bee of God, for*

O else

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else how dare you appeare this day before his minister? And offer vp your prayers in the publike congregation of the Saints of God? Another time, a tenant of her husbands, being behinde with his rent, she desired him to beare yet with him a quarter of a yeaer, which he did: and when the man brought his money, with teares she said to her husband: *I feare you doe not well to take it of him, though it bee your right, for I doubt he is not well able to pay it, and then you oppresse the poore.* So great a compassion had shee of other mens wants, that all things being duly considered, and rightly weighed, mee thinkes I may say of her, as *Paul* said of *Timothie, I know none like minded.*

Phil. 2.20.

Thus after she was maried, she continued in the things she had learned, and held her profession with such sinceritie, that the common enemies to our religion (the very Papists) had nothing to say against her, but confessed her life was vntreproouable. And as for the godly that knew her, they alwaies acknowledged that modestie, and vertuous carriage in her, isyned with knowledge and practise of all the duties of religion, that they had iust cause to report of her, as of a sound and faithfull professor of the Gospell.

Two yeeres, and something more she liued with her husband, till about Whitson-tide, it pleased God to send her that sicknes whereof on Whitsunday 1601. she died.

Anno Dom.
1601.

Her sicknes tooke her in the manner of a hot burning Ague, which made her according to the nature of such diseases, now and then to talke somewhat idly, and through the tempters subtilitie, which abused the infirmite of her bodie to that end, as he oftentimes vseth to do in many, from idle words, to descend into a heauy conflict, with the infirmite of her owne spirit; from the which, yet the Lord presently and wonderfully deliuered her, giuing so ioyfull an issue to the temptation, that shee might well vse the words of the Prophet, as afterwards shee did, *For a moment O Lord thou diddest hid thy face from me, for a little season, but with everlasting mercie thou hadst compassion on me.* On Saturday seuenight May 23^o before Whitsunday, what time shee sickened, she began to seele some little infirmite and weaknes of faith, more then shee had wont to shew, but shee soone ouercame it. On *May 15^o* Monday night it increased vpon her, and the assault of the enemie began to be sharp, and so continued till the next day at afternoone; what time God deliuered her, and sent

sent her peace, and comfort of conscience, and so increased the same in her continually till shee died. The manner of her affliction was this.

*M. VVil-
liam Bret-
teigh.*

*M. VVil-
liam Fox.*

*M. Edward
Spinwall.*

*M. John
Brettergh.*

*Mistris
Maud Bret-
tergh.*

*Mistris
Scholastica
Fox.*

*VVilliam
VVood-
ward.*

*Elizabeth
Challoner.*

First, the feueritie of Gods iustice, and the grearnes of her sinnes began to come into her minde, which much afflicted her, and shee would often speake of it. Then shee accused her selfe of pride, that shee had delighted too much in her selfe, and her beaute. Afterwards shee thought shee had no faith, but was full of hypocrisie, and had not imbraced religion so earnestly, nor glorified God so worthily (especially with her tongue, which oft shee repeated) nor loued him so sincerely, as shee ought to haue done. Sometime shee would cast her Bible from her, and say : *It was indeede the booke of life, but shee had read the same unprofitable, and therefore feared it was become to her the booke of death.* Sometime shee would say her sinnes had made her a pray to Satan; a spectacle to the world; a disgrace to religion; and a shame to her husband, skinted, and all true Christians: and here shee would weep bitterly. Sometime the originall corruption wherein shee was borne, troubled her, and the sinnes of her parents, and the common-parents of all, *the eaters of the for-
bidden*

*bidden fruite: as if that had made her vn-
worthie of God, and were then laid to her
charge. Many times shee accused her selfe
of impatience, bewayling the want of fee-
ling Gods spirit, and making doubt of her
election, and such like infirmities. Shee
wished, that shee had neuer beeene borne, or
that shee had beeene made any other crea-
ture, rather then a woman. Shee cried out
oftentimes, *Woe, woe, woe, &c. a weake, a wo-
full, a wretched, a forsaken woman*, and such
like pitifull complaints against her selfe,
with teares continually trickling from her
eyes. Shee complained of grieuous thirst,
such as all the water in the sea could not
quench (and yet when drinke was giuen
her, sometimes refused it, sometimes tooke
a very little of it): sweate burst out vpon
her exceedingly, and somtyme her bodie
burned extreamely. So it seemed the sorrowes
of death hemmed her in, and the grieves of hell
laid hold vpon her. Sometimes shee was very
dull in prayer, and once when shee shoulde
haue said, *Leade vs not into temptation*, shee
made a stop, saying, *I may not pray; I may not
pray* (being interrupted, as she said, by Satan) &c
so shewed much discōfort: howbeit shee was
not left till shee could both pray, and make
confession of her faith with speciall appli-*

cation to her selfe. Besides these fiery darts of Satan, she was once or twice troubled with vaine speeches, as of her child, the killing of her husbands cartell, that she thought shee saw a fire by her, &c. But euery one saw that these things proceeded of weakenes, emptines of her head, and want of sleepe, which her disease would not assoord her.

These fits though they were for the time grieuous to her selfe, and uncomfortable to her friends: yet were they neither long nor continuall, but in the very middest of them, would she oftentimes giue testimony of her faith, striuing and fighting against her temptations. Many times when the standers by iudged her afflictions at the sharpest, would shee call vpon God, lifting vp her eyes and hands to heauen, *and desire him to giue her strength against her temptations.* Many times with a cheerefull countenance shee would desire those that were by not to faint, or giue her ouer, but constantly to pray, and helpe her against the tempter. Once in the middest of her temptation, being deaignded by *Master William Foxe:* whether she did beleene the promises of God, or no? and whether she could pray? she answered: *O that I could, I would willingly,* but he will not let me. *Lord I beleene, helpe my unbelief:*

VV. Foxe.

Mark. 9. 24.

vnbelief : which shee pronounced with a
still low voyce. And when hee replied, that
if shee had a desire to pray and beleue, shee
did pray and beleue, and that so effectuallie,
that hell gates should not overcome
her, according to that of the Apostle ; *God 2. Cor. 8,12.*
accepteth it according to that a man hath, not
according to that a man hath not : shee was
much comforted thereby.

Once after a great conflict with Satan,
she said: *Satan reason not with me, I am but a vv. Bret-*
weake woman, if thou haue any thing to say, say tergh.
it to my Christ; he is my aduocate, my stre. gth,
and my redeemer, and bee shall pleade for mee.
Sometimes when shee was afflicted with the
accusation of her sinnes, and want of fee-
ling Gods mercie, shee would with many a
pitifull sob and much weeping, *pray to the John Bret-*
Lord Jesus Christ to helpe and comfort her, a tergh.
poore, wofull, distressed woman, and request o-
thers to pray for her. And when shee was
moued to make confession of her faith, shee *sd. Apia.*
would doe it oftentimes, saying the Apo- *wall.*
stles *Creede*, and concluding the same with
words of application to her selfe. I beleue
the remission of *(my) sinnes*, the resurrection
of *(my) bodie*, and eternall life *(to mee) A-*
men. And hauing done, shee would pray
God to confirme her in that faith, euer con-

16 The Christian life and death

William
Wood-
ward.

cluding with the *Lords prayer*, as deuoutly and reueiently as any that were present. A Christian friend, who by his daily attendance on her, discharged the dutie of a faithfull Christian, standing by told her, *that no temptation had befallen her, but that which appertained to the child of God, and that God is faithfull and true, and had promised to gine an issue with the temptation*: whereat she expressed great comfort.

Maister Edward Aspinwall, a faithfull professor of the truth, and a true *Israelite*, was much with her in the time of her sicknes, and ministred much heauenly instruction vnto her, and comforted her at all times with apt places of Scripture, meeting with her temptations: and so put the sword of the spirit into her hand. He propounded to her the most plentifull comforts of God vnto his Church, in the 40. 41. 42. and 43.

Isai. 40. 1. 2. Chapters of *Isaiah*, vttered in such speeches and phrases, as might most filly answere her discomorts. Also he directed her to consider the Passion and Prayer of our Sauiour *Isai. 41. 8. 9.* *20. 13. 14.* *47. 17.* *Isai. 42. 1. 2.* Christ, for all his, *John 17. Math. 26. Luke 3. 4. 5. 6. 7. 8. 22. 23.* But specially did he often inculcate *23. 14. 15. 16.* that sweet invitation of our Sauiour: *Come unto me all you that travell and be heavy laden,* *5. 24.* *Isai. 43. 1. 2.* *I will ease you.* But the difficultie shee had sometimes

sometimes to apply these generals vnto her owne, but in particular, made the case more full of anguish to her selfe, and scaredfull and lamentable to the standers by: Albeit shee acknowledged Gods *Majesty, mercy, faith-fulnes, and truth*; yet still complained shee of her owne weakenes, and vnvorthines, and could hardly appropriate each thing to her selfe.

To helpe her somewhat herein (for properly otherwise, it is the peculiar worke of the *holy spirit of God*, to perswade the heart and soule of her particular interest in these generall promises) shee was told that the *Almighty* who was *merciful*, as shee had proued, and *faithfull* as shee confessed; intended all these mercies to as many as hee did call and make promise to. And that hee called her shee must needs confessse, both because that then shee not onely her selfe read, but heard others reade those blessed words of God vnto her: and also for that in former times, shee had beene touched with the loue of God, and that his *truth*: and had well profited in the detestation of sinne, and imitation of her Sauiour in a holy life. And for the proose thereof, shee was wished to remember in former times her *Baptisme*, her frequenting of *Sermons*, and often recei-
ving

uing the most comfortable repast of the ho-
lie *Communion*, her daily, and almoſt con-
tinuall exercise of *reading*, *meditating*, and
praying, &c. Also he assured her, that neither
the present agony ſhe was in, nor the ſpee-
ches then in that diſtreſſe, tending to the
ſignification of diſpairo, extorted from her,
were any iuſt causes, why either ſhe, or any
that heard her, ſhould iudge ſcarfully of
her, because all might ſee the fault was not
in her *will*, as appearē by her *prayers*, *con-*
fefſions, *plaints*, *sighs*, *teares*, and *groans* to
God for imercie, and full assurance in the
blood of *Christ*; but in her *judgement*, not
able at that time to diſcernē the wayes of
the Almighty: And therein (he told her) ſhe
was made conformable, not only to many
the holy Saints of God, *Job*, *Ieremy*, *Dauid*,
and others more, but also to her head, our
Lord and Sauiour *Christ Iefu*, of whom we

Job. 3. 1. &c. reade, that ſome haue curſed the day of their

Iere. 20. 14. birth, and called for their end, and darknes to

Job. 6. 4. 8. 9. couer them: They haue been as men without

Job. 15. 9. hope, and ſwallowed vp in diſpairo: They haue

Lament. 3. cryed how the wrath of God hath torne them,

&c. and the terrors of the almighty haue fought a-

Pſal. 6. 3. gainſt them: They haue had no peace in their

soules, nor comfort in their conſciences, their

prayers haue been ſlut from God, their ſinnes

banſo

haue been terrible vnto them, crying that their *Psal. 38.4.*
iniquities had gone ouer their heads, and were a *Ge.*

burden too heany for them to beare: And they
haye thought themselues spectacles of shame *Psal. 73.7.*
and repreach, and as monsters unto men: They *Psa. 77.1.7.*
were grieved for the sinnes of their parents, and *Ge.*
complained that they were desolate, forsaken, *Psal. 51.5.*
and most miserable and wretched in the world; *Psal. 102.3.*
Ge.

yet for all this were they still the deere children of God, as you are this day. Nay (saith hee) I pray you consider, what torments

God inflicted vpon his deare Sonne on the Crosse: did he not cry out, *My God, my God, why hast thou forsaken me?* *He complai-* *Matth. 27.46.*
Mat. 26.38

was he heard in that which he feared, & God Hebr. 5.7.

deliuered him. After this, hee read vnto her the 22. Psalme, wherein *David* complained partly of his owne, but principally of the most bitter anguish which our Sauiour Christ endured, and suffered in bodie and soule, putting her in minde, that her case was not so bad as *Davids*, nor much vnlke our Sauiours, who endured all that, and more for her; and therefore she had no cause to feare, seeing *Christ* had obtained victory, and would vndoubtedly be with her, deliuher her, and eternally gloriſe her with himselfe for euermore; and so continually hee

propoun-

propounded to her such comfortable places of scripture as might meete with her infirmities. This greatly refreshed her, and gaue her occasion many times to call vpon God, for encrease of grace, and deliuerance from her grieuous temptations: The which God of his accustomed goodnes vouchsafed, on *Tuesday*, about three a clocke in the afternoone, what time shee felt her selfe in very good measure deliuered from all her former feares and afflictions. But on *Saturday* next after, which was the day before her death, shee was wholy released, and filled with such inward comfort, that it greatlie affected vs that saw it.

This is the summe of that temptation which shee had, wherein what can any man see that might giue iust occasion to report our religion comfortles, or the Gentlewoman dyed despairing? This we are sure of, that to bee *without temptation* is the greatest temptation: as also, that nothing befall her, which hath not befallen the holiest of the children of God. And shee that considered her owne corruption (which how great it is in the best of Gods Saints, I neede not say) and bethought her selfe of the punishment due thereto, if God in iustice should reward her; no maruell if shee brake out some-

May. 26.

sometime into heauie complaints. I make no question it was the worke of God in her, to suffer Satan to accuse her, and afflict her for her sinnes, that so she might the better see them, and consider the haynousnes of them, and before her departure repent her of them, and betake her wholy to *Christ* for the sauing of her soule. And if it pleased God thus to make her posseſſe her sinnes before ſhee dyed, let thofe which neuer yet knew the waight of their sinnes, be wise in time, and remembre that hee ſhall neuer haue his ſinne forgiuen, which firſt or laſt doth not vnde go a holy despaire for it, and acknowledge nothing to remayne in himſelfe, but matter of iudgement and condenmation: and comfort and eternall life to flow alone from *Iesu Christ*.

And as for thofe, which haue learned to ſcoffe at the terrors of Gods children, & to censure ſuch, as are at ſometimes cast down with feeling the anger of God againſt ſin, let them conſider the bleſſed iſſue that God gaue to the troubles of this Gentlewoman, and let them acknowledge his worke in her. And if they will not doe this, but proceſſe to traduce the dead, thendre them call to minde, thofe of the Popiſh clue, and perſons of greater note among them, then

this

*Fox. Act 5**and Morn.*

pag. 1904. 61

* *Fräcis the**Bomelius**Monke, one**of the ten po-**pish persons**converted in**time**Fräce, anno*

Dom. 1601.

*See Hasen**Miller. histo-**ria Iesuiti-**ca, who sets**downe cer-**taine exam-**ples of the**Iesuites to**this purpose.*

this Gentlewoman was, which haue dyed most fearefully indeede. Cardinall *Sadeler*, *Jacobus Latomus* the Diuinitie Reader at pag. 1908. *Louaine, Hofmester* the Frier, *Guarlacius*, *Crescentius* the Cardinall, *Stephen Gardiner* Bishop of *Winchester*, and diuers the bloody persecutors in Queene *Maries* time, and some of the Popes themselues, as *Pope Sixtus Quintus* of late yeeres: all which died most fearefully & miserably, and shewed manifest signes at their death, that their popish superstition was the condemnation of their soules. And if they will judge of my religion by my death, let them acknowledge their religion is the doctrine of desperation, and that the truth and faith which was able to fill the heart and tongue of this blessed Gentlewoman at her death, with such heauenly comforts, is the doctrine of Christ, reuealed from heauen, that wee might liue and die in it.

From *Tuesday*, till *Whitson-euen*, her comfort still increased, and temptations vanished away. She would then very cheerfully, ioyne with the company in prayer, and singing *Psalmes*, as occasion offered, and performed all such duties, as was meete for her in that estate. One day, her brother Master *John Bruen of Braunstapleford*, came from

John Bruen
Esquire.

from his house in Cheshire to visit her, and William after some kind salutation passed betweene Brettergh. them, hee said vnto her: Sister, bee not dis- ^{W. Will. Foxe} maid at your troubles, but remember what the ^{John Bret-} Apostle saith, that judgement must begin at ^{tergh, W. Wil-} the house of God: To whom shee answered, ^{ward, John} as one that was also very ready in the scrip- ^{Holland,} tures, with the very next words following, ^{Maud Bret-} True it is, and if it begin at vs, & the righteous ^{tergh, Sc. o-} shall scarce be saued, where shall the sinners and ^{lascia Fox.} ungodly appeare? After that, shee praied with ^{I. Pet. 4. 18.} him, & sung a Psalme with him, as one that received great comfort by him, & acknowledg'd in him, a hart set to seeke the things belonging to the kingdome of Christ. During this time, in the night with such as walked with her, she would pray and rehearse for her comfort many texts of Scripture, and namely, the 8. to the Romanes, many times concluding & closing vp that shee read, or repeated, with prayer, and most comfortable uses and applications thereof to her selfe, with shew of such ioy and comfort, ^{*Ric. Orme,} that the hearers rejoyced at it. When ^{John Hol-} shee received any meate shee prayed God not ^{land, W. Wil-} only to sanctifie those creatures for her bodily sustenance, but also to fill her soule ^{liam Bret-} with the waters of life, often repeating that ^{tergh, Wil-} of the Reuelation, To him that thinkest, will ^{ward.} ^{W. Will. Foxe}

24 The Christian life and death

Reuel 21.6. I gue of i be waters of life freely.

*VVilliam
Brettergh.
VV. Foxe.
Psal. 119.
71,72.*

One time she tooke her bible in her hand, and ioefully kissing it, and looking vp toward heauen, shee sayd that of the Psalme : *O Lord, it is good for me that I haue beeene afflited, that I may learne thy statutes : The law of thy mouth is better to me then thousands of gold and siluer.*

*VVilliam
Brettergh.*

Another time she called her husband to her, and said : *O Husband, beware of Papistry, keepe your selfe holy before the Lord : Yeeld not to the abominations of the wicked, least they reioye, and so you dishonor God, and destroy your owne soule.* Againe she said, *Let my little child be brought vp among the children of God, & in the true feare and knowledge of his Maiesty; so shall I meete her in heauen, whom now I must leaue behinde me on earth.*

*VVilliam
Brettergh.
VVill. Foxe.
Rom 8 15.*

Againe, sometime she would pray with a low voyce to her selfe, and that saying of *Paule, We haue not received the spirit of bondage to feare any more, but the spirit of adoption, whereby we cry Abba father, was much in her mouth : and the last words *Abba father*, shee would double oftentimes over. She would sing to her selfe the last verse of the 13. Psalme.*

I will give thanks unto the Lord, and praises to him sing : Because he hath heard my request, & grataed my wishing.

Finally

Finally, in these and such like exercises and meditations, did she spend the whole time of her sickness, after the Lord had once enlarged her heart, from the temptations of Satan.

But vpon Saterday about eleuen of the
clocke in the morning, the Lord disclosed
himselfe in mercie, to her more plentifully,
then euer before, and as I may say, he dealt
familiarlie with his hand-mayd: for from
that time, to her very death, which ensued
the next day, the feeling of Satans tempta-
tions seemed quite to bee banished from
her; so that shee made no shew of them, her
thoughts were not occupied with y^e world,
husband, child, or anything els, to our thin-
king; neither was her sicknes troublesome
to her, as before it had beeene: but as one
raysed from death to life, or rauished in
spirit, so seemed shee to vs that stood by:
her countenance ioyfull: her tongue flow-
ing with the praises of God: and her voyce
as most heauenly musick and melodie of
peace, sounding prayse, and honour, and
glorie to God in a wonderfull manner, as
followeth.

About eleuen of the clocke she began to tremble and quake a little , and withall she asked her husbād if he would help her with

William
Brettergh.
Maud Bref-
tergh.
Elizabeth
Coalloner.

prayer to God against the tempter, saying, will yee neither pray with mee, nor bring some godly man that may put holie things into my minde, whereby I may be able to resist Satan? Having thus said, shee uttered these words: *O Lord God of my salvation, help my weaknes, pleadeth thou my cause, O God of truth, for in thee doe I trust.* After this, they prayed together, and shee answered *Amen* to every petition. Then after this she required him to reade some part of the scripture: whereupon hee read vnto her the 8. to the Romanes, the 91. Psalme, and the 17. of Iohn, the which as hee read, and came to the 4. verse, *I haue finished the worke which thou gaest me to do, and now glorie me:* She desired him to pause a while, & then said, *Blessed be thy name, O blessed Saviour, perfect the worke I humbly beseech thee which thou hast begun in me.* Then as hee read the 9. verse, *I pray not for the world, but for them which thou hast giuen mee, for they are thine:* shee interrupted him againe saying, *O Lord Iesu doest thou pray for me? O blessed and sweet Saviour, how wonderfull! how wonderfull! how wonderfull are thy mercies!* Reade on said shee, *the blessed reading that euer I heard, the comfort whereof doth sweeten my soule.* Then reading verse the 22. *And the glorie which thou gaest me,*

I haue giuen them, that they may be one as we
are one. With marueilous ioy shée vttered
the words of Dauid many times ouer, I con-
fesse before the Lord his losing kindnes, and his ^{ps.107.8.9}
wonderfull workes before the sonnes of men: for
he hath satisfied my soule, and filled my hungry
soule with goodnes. When he came to the 24.
verse, Father, I will that they which thou hast
giuen me, be with me, euен where I am, that they
may behold my glory; which thou hast giuen me;
Stay, said shée, and let mee meditate on the
goodnes of the Lord, for this is the sweetest
saying that euer came to my soule: for now
I perceiue and feele the countenance of
Christ my redeemer is turned towards me,
and the bright shining beames of his mer-
cie is spread ouer me: *Oh happy am I, that e-
ver I was borne, to see this blessed day!* Praise,
praise, O praise the Lord, for his mercies;
for he hath brought me out of darknes, and
the shadow of death: he hath deliuered my
soule from the snare of the hunter, and hath
taken mee out of the den of Lyons, euен
from the iawes of Leviathan, that piercing
and crooked serpent, and hath set me in a place
of rest, and sweete refreshing: *Oh prayse the* ^{Hai.27.1.}
Lord, O my soule, all that is within me prays his ^{Psa.103.1.}
holy name: my soule praise thou the Lord, and ^{2.3.4.}
forget not all his benefits, which forgiueneth all

28. The Christian life and death

thine iniquities, and healeth all thine infirmities: which hath redeemed thy life from the grave, and crowneth thee with mercy and compassion. This shee often repeated: And then againe remembryng the 21. and 22. verses of the 17. of Iohn, shee said: O my sweete Saviour, shall I be one with thee, as thou art one with thy Father? And wilt thou glorifie me with that glorie which thou haddest with the father before the world was? And doest thou so loue me (which am but dust and ashes) to make me partaker of glorie with Christ? What am I poore wretch, that thou art so mindfull of mee? Oh how wonderfull! how wonderfull! how wonderfull is thy loue! Oh thy loue is unspeakable, that hast dealt so graciously with me! oh I feele thy mercies, and oh that my tongne and heart were able to sound forth thy praises as I ought, and as I willingly would doe! oh that you all would helpe mee to praise the holie one of Israel, the God of all consolations! And thus for the space of fwe houres together at the least, shee continued prayng and lawding the Lord, with such a gladsome and heauenly countenance, testifying such inward ioy, from a comfortable feeling of the mercies of God in her soule, and vsing such sweete sentences, and sugred phrases of perfect and holy eloquence, as the truth thereof, if it could

Psal.144. 3.

Psal.8.4.

could haue beeene taken, were admirable, continuing so many houres together; some part whereof was this.

O my Lord, oh my God, blessed be thy name for euermore, which hast shewed me the path of life. Thou didst O Lord bide thy face from mee 1sa.54.8. for a little season, but with everlasting mercy, thou hast had compassion on me: And now blessed Lord thy comfortable presence is come, yea Lord, thou hast had respect unto thy handmaid, and art come with fulnes of ioy and abundance of consolations: O blessed be thy name O Lord my Ood. Then shée repeated part of the 16. Psalme 16.5.9. 11. Psalme, saying: *The Lord is the portion of mine inheritance, wherefore my heart is glad, and my tongue reioyceth: Thee will shew mee the path of life: In thy presence is fulnes of ioy, and at thy right hand where are pleasures for euermore: oh that I could therefore praise the Lord, as he is worthie to be praised! I will sing to the Lord, I will sing to the praise of the God of Israel: come, come, (saith shée) and helpe me, Judges 5.3. O helpe me to praise the Lord.* And with that she began to sing the third Psalme, and continued to the end of the Psalme, as perfectly, and with as sweete a voyce, as euer shée had before in her health; and concluded with the 49. verse of the 106. Psalme.

The Lord the God of Israel.

be blest for euermore :
 Let all the people say Amen,
 praise yee the Lord therefore.

And after this shee said, O praise the Lord,
 for hee hath filled mee with ioy and gladnes of
 hart, and brought me from the gates of hell, and
 of death : repeating that of the 16. Psalme,
 My line is fallen vnto me in a pleasant place :
 yea I haue a faire heritage, for the Lord is the
 portion of mine inheritance : The place where
 I now am, is sweet and pleasant : oh how pleasant
 is the sweete perfume of the place where I lye !

Exod. 30.23 It is sweeter then Aarons composed perfume of
 principall splices : how comfortable is the sweet-
 nes I feele ! It is like that odour that proceedes

Reuel. 8. 4. from the golden censor, that delights my soule.
 The taste is precious : do you not feele it ? Oh so
 sweet it is ! yea sweeter than myrrh, the bony, or
 the bony combe . Let me therefore sing againe,
 and againe vnto my Lord, and my God. Then
 shee did sing the 19. Psalme, beginning at
 the 7. verse, how perfect is the law of God, &c.
 and so on to the end of the same . And after
 that spiritual rejoycing, in singing of Psalms,
 shee then prayed vnto God faithfully, and
 praised the Lord againe ioyfully . And be-
 ing still full of thele, and such like heavenly
 consolations, she did sing againe most har-
 tily, vnto the praise of God the 136. Psalme,

Praise

Praise ye the Lord, for he is good, for his mercy endureth for ever: &c. In which Psalme, for his mercie endureth for ever, is 26. times repeated. A Christian friend comming in at the same time, which was about sixe of the clocke in the euening, matueiling to see her exceeding ioyes, and heauenlie harmonie, wherein shee continued with such words and phrases, that were so spirituall, prayed for the continuance of the same vnto the end: whereupon shee then burst out, relating further of her ioyes, saying: Oh the Brettergb. ioyes! the ioyes! the ioyes! that I feele in my soule! oh they be wonderfull! they be wonderfull! they be wonderfull! And after that, shee prayed for increase of faith, and that God would strengthen her against temptations, with continuall crauing of remission of sinnes, euer meditating of heauenly matters, as by her sudden and often breaking out into heauenly speeches, and praises, did appeare: for the same euening shee lying still and silent for awhile, one prayed her to remember the Lord Iesus, and that shee would in her heart, pray for constancie in her ioyfull course; whereupon shee answered with a delightsome and cheerful countenance, and comfortable voyce: Oh (said she) so I doe, for the Lord is my light, and my psa.27.1.3.

Maister
VVill. Fox.

VVilliam
Fox.

VVilliam
Wood-
ward.

saluation, whom then shall I feare? Though an
best pitch against me, yet my heart shall not be
afraid, for the Lord bath said, I will not leaue
thee, nor forsake thee. Indeede, I should verily
Deut.4.31. haue fainted, but that I beleue to see the
Psal.27.13. goodnes of the Lord in the land of the living.

Psal. 108.1. And now my heart is readie, my heart is readie
and prepared, yea, it panteth after thee O God:

Psa.42.1.2. as the Hart Brayeth after the ryners of water,
so panteth my soule after thee O God: my soule
shirseth for God, even for the living God.
When Lord, when shall I come and appeare be-
fore thy presence? &c. Saying then further,
Lord, sub it bath pleased thee to prepare my
beart, whether to life or death, thy will be done
dispose of mee to thine owne glorie, I am thine
Lord, worke thy blessed pleasure and good will
upon me. And after this shee fell into a short
slumber, and awaking said, as the spouse said

Cont.1.1. vnto Christ in the Canticles, Oh come kisse
me with the kisse of thy mouth, for thy loue is
better then wine! Oh how sweete the kisses of my
Saviour bee? Then one said vnto her, allu-
ding to that place of S. John, Reuel.3.8. and

VV. Boxe. praying that the Lord would appoint her,
with the eye-salue of his grace, that shee
might see and behold his glorie. To whom
she answered, Mine eyes are opened, mine eyes
are opened, though for a while they were closed

vp,

up, and shut; yet now I thanke my God, mine eyes are opened, & I do feele and see the enclining mercies of my Christ: saying then further as it is in the 27. Psalme. *Thou saidst, seeke my face: my heart answered to thee, O Lord, I will seeke thy face. O hide not therefore thy face from me, nor cast thy servant away in displeasure, thou hast beene my succour, leane me not, nor forsake me, O God of my salvation.* And being willed to commit her soule into the hands of Christ, she said: *O Lord Iesus, thou hast redeemed me, pleadeth thou my cause, for in- to thy hands alone doe I commit my spirit, O thou God of truthe.* And then feeling more ioy to abound, one prayng God with her for his great mercies shewed toward her, *VVilliam Wood.* she further said. *I give thee thankes O father, ward.* *Lord of heauen and earth, because thou hast bid these things from the wise, and men of vnderstanding, and hast opened them vnto me thy poore handmaid, which am but dust and ashes.* *O how mercifull and marueilous gracious art thou vnto me!* yea Lord, I feele thy mercie, and *VVill. Fox.* I am assured of thy loue, and so certaine am I therof, as thou art the God of truthe, even so sure do I know my selfe to be thine, *O Lord my God;* and this my soule knoweth right well, and *Psa.139.14* this my soule knoweth right well: which speech of her assurance, she ofte repeated. Presently after

34 *The Christian life and death**VVilliam**Brettergh.**Iob. 19. 25.**26. 27.*

after this sitting vp in her chaire, shee sung the fourth Psalme; and then being laide downe againe in her bed, shee confidently spake these words: *I am sure that my redeemer liveth, and that I shall see him at the last day, whom I shall see, and mine eye shall behold: and though after my skin, wormes destroy this bodie, yet shall I see God in my flesh with these eyes, and none other.*

*VVilliam**Harrison.**VVilliam**Brettergh.**VVill. Fox.**John Bret-**tergh.**VVilliam**VWoodward*

fed, and exceedingly comforted: yea, bee hath
restored my soule, and lead me into the plaine
and easie paths of rightheousnes. The way that
now I goe in, is a sweete and easie way, strowed Ps. 147.24.
With flowers, and as a fine sandie way; yea, it is
more easie and soft then the sand, for I goe and
tread upon wheate, even upon the finest flower
of wheate: Oh blessed be the Lord; O blessed be
the Lord, that hath thus comforted me, & hath
brought me now to a place, more sweete unto
me, then the Garden of Eden. Oh the ioy! the
joy, the delightsome ioy that I feele! Oh how
wonderfull, how wonderfull, how wonderfull is
this ioy! O praise the Lord for his mercies, and
for this ioy, which my soule feeleth ful wel, praise
his name for evermore. And these praises of
God, shew sounded forth, like Davids har-
monie, being indued with Davids spirit, to
the prayse of the eternall and mercifull
God, continuing all night in such like
prayers and praises to God, except some
small time, that shew was silent and quiet.

✓ William
Brettergh
✓ William
Wood-
ward.

Master Harrison prayed twice with her that
evening, as also in the morning (being
✓ Whitsunday.) After hee had prayed once
with her, going then toward his publike
charge, she sent for him, to pray once more
with her before he went, which hee did; to
the ioy and gladnes of heart, both of her,
and

and all that were present; and so he tooke
leauc of her, and departed.

Another faithfull man or two came pre-
sently in that morning, and diuers other
well affected, who were with her at the
time of her death, and often prayed with
her that forenoone, shee still abounding in
spirituall comforts and consolations: some-
times as one awaking out of sleepe, shee
would say, *the Lord was her keeper, and deli-
uerer*. Againe, one saying vnto her, *the Lord
bless you: Yea (said she) and the Lord
Jesus blesse vs all*. And so seeming to sleepe a
little while, and awaking againe shee said:
*Lord I trust in thee, haue mercy upon me, gine
me strength to praise thee: defend and preserue
me in the houre of temptation, and lay no more
upon me, then thou wilt enable me to beare*. Af-
terwards being asked, if shee would haue
them ioyne in prayer together againe with
her. *O yes (said she) for Christs sake I desire it:*
saying thus to her selfe: *Heare O Lord, and
haue mercy upon me: Lord be thou my helper:
thou hast loosed my sacke, and girded mee with
gladnes: therefore will I praise thee, O Lord my
God: I will giue thankes to thee for euermore*.
With that, all that were present did ioyne
in prayer with her, and in conclusion vsing
the *Lords prayer*, which she said with them,

Psa. 30. 10.

11. 12.

to thine is thy kingdome; her strength then being gone, her tongue failed her, and so she lay silent for a while, every one iudging her then to bee neere death, her strength and speech failing her: yet after a while lifting vp her eyes with a sweete countenance and still voyce, said: *My warrefare is accom-
plished, and my iniquities are pardoned. Lord,* Isai. 40. 2. *whō haue I in heauen but thee? and I haue none
in earth but thee: my flesh faileth, and my heart
also, but God is the strenght of my heart, and
my portion for euer. He that preserueth Jacob,
and defendeth bis Israel, he is my God, and will
guide mee unto death: guide mee O Lord my
God, and suffer mee not to faint, but keepe my
soule in safetie.* And with that shée presently
fell asleepe in the Lord, passing away in
peace, without any motion of body at all;
and so yeelded vp the Ghost, a sweete Sab-
boaths sacrifice about foure of the clocke
in the afternoone, of Whitsunday, being the
last of May 1601.

This was the death of that vertuous Gentlewoman, happily dying in the Lord, and reaping the benefit of a holy professi-
on: wherein we cannot but acknowledge and reuerence the mercie of God, who in our greatest infirmitie makes his grace to
shine most cleerly. A sure testimonie of
the

the truth of our profession, seruine to incourage vs therein, and to moue vs to a godly life. It must needes be a diuine Religion, and a truth comming from God, that thus can fill the heart and meuth of a weake woman, at the time of death, with such admirable comfort. And a wretched conceite, and mere Antichristian is that religion, which so hateth and persecuteth this faith, which is thus able to leade the true-harted professors thereof, with such unspeakeable peace vnto their graves.

Her funerall was accomplished at *Child-wal* Church on Wenesday following, being the third of *June* 1601. And now for conclusion, seeing this blessed Gentlewoman is taken from among vs, and receiued into the holie habitations of the heauenlie Ierusalem, there to remaine in ioye, glorie, and blessednes for euermore; let vs lament for our losse, but reioyce for her gaine: and let vs pray, that in heart wee could as willingly wish to bee with her, as she is now vnwilling to be with vs.

Salomon saith, The memorie of the just shall be blessed: but the name of the wicked shall rot. *Prou. 10.7.*

FINIS.

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